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A Baptist Monthly Magazine



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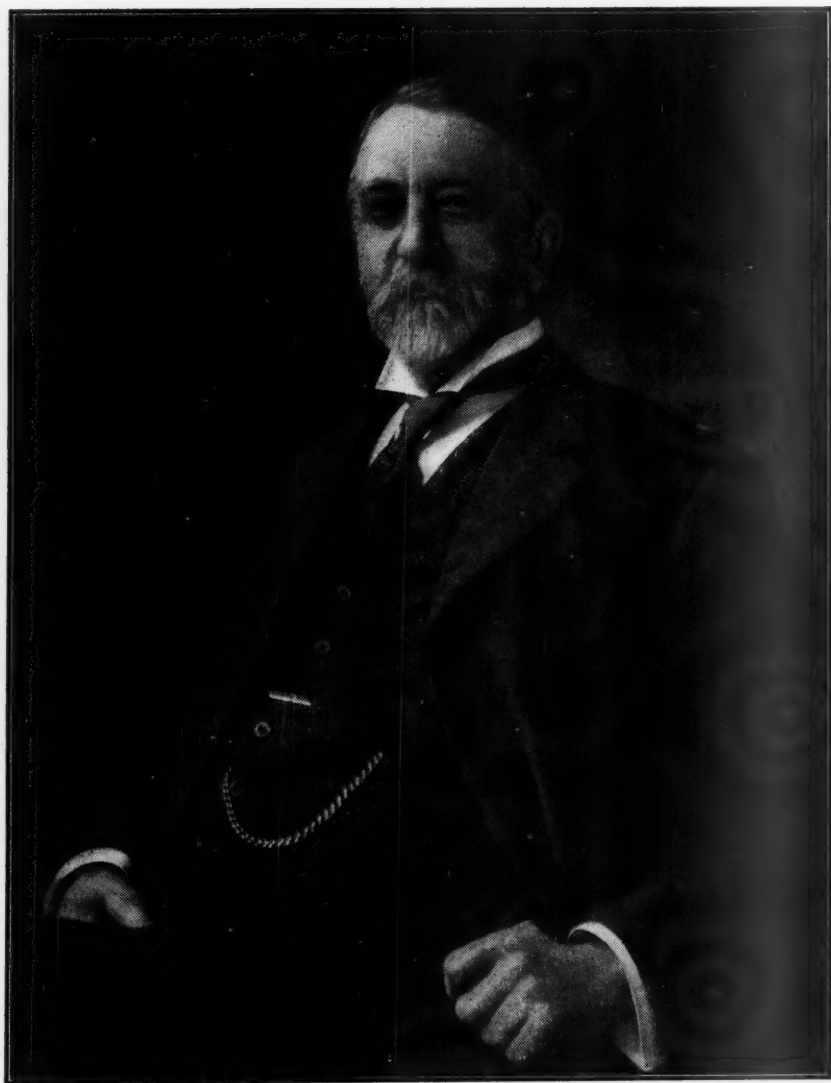
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**"Be strong and of good courage,
for I will be with thee"**

*"Lord of the universe! shield us and guide us,
Trusting Thee always, through shadow and sun.
Thou hast united us, who shall divide us?
Keep us, O keep us the many in one!
Up with our banner bright,
Sprinkled with starry light,
Spread its fair emblems from mountain to shore,
While through the sounding sky
Loud rings the nation's cry—
Union and Liberty! One evermore!"*





HENRY LYMAN MOREHOUSE, D.D., LL.D.

Born October 2, 1834: Died May 5, 1917

FOR THIRTY-EIGHT YEARS SECRETARY OF THE AMERICAN
BAPTIST HOME MISSION SOCIETY, HAVING NOBLY SERVED
HIS DAY AND GENERATION, HE FELL ON SLEEP

MISSIONS

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The Cleveland Convention Report



MISSIONS gives its pages over very largely to the report in detail of the Northern Baptist Convention and the Anniversaries of the Cooperating Societies at Cleveland. This is the one issue of the year that belongs to reports. It is of utmost importance that our church members should know what is done at these annual gatherings of the delegates of the churches. To those who take a denominational paper news of the Convention will come sooner than to our subscribers, but even to them it will not be without profit to read at a single sitting a description of the entire week. MISSIONS has the advantage of being able to reflect upon the meetings as a whole, select the sessions of major interest and the events of most importance, and put emphasis at the proper points. Its report therefore really supplements and enhances the value of whatever has gone before; while of course there are thousands who will see no other report than that given in this issue.

We hope that large numbers of pastors who were not able to be at Cleveland in person will take our report and devote one or more services to the Convention. We do not see how a better thing can be done for our churches than to have a Convention Sunday. In the morning let the pastor give President Barbour's address and the War Resolutions of the Convention — speaking of the practical duties of the church as there pointed out. This will make a patriotic service of dignity and value. In the evening give a descriptive report, culling out from our long report parts that have both information and snap — not overlooking the Western Canada incident. The young people's session provides matter for the young people's meeting, and at the Sunday-school session a five-minute talk might be made on war relief and what we can do to help. This is a year to be up and doing — all at something.

This issue is not all reports. You will find other matters of general interest. This is a conservation number, also; and it is the combined issue for July and August. And we can say now that the September issue will come to you brimful of good things, which have had to be kept over but have not been at all spoiled thereby.

In this most critical period for our country and the world, God show us our individual duty, keep our faith unshaken, and gird us with strength to do our part, whatever the cost! Let us never forget that He is on the throne.

Surely the Baptists of America will not fail, in this period of trial, in the full performance of their duty. They will make the year one of maximums, not minimums.



SOME OF THE SKYSCRAPERS OF DOWNTOWN CLEVELAND

The Story of the Cleveland Convention

BY HOWARD B. GROSE

*A MEETING GREAT IN PATRIOTIC SPIRIT AND IN DEVOTION
TO THE WORK OF THE HOUR FOR GOD AND THE WORLD. NOT
CONTRACTION BUT EXPANSION THE PRESENT IMPERATIVE*



HERE were about 2,500 delegates and visitors enrolled at the Northern Baptist Convention in Cleveland. There are a million and a half Baptists in the Convention territory. Of these about 55,000 are subscribers to *Missions*, and it is safe to say that two persons read every copy, so that more than 100,000 may see the Convention report. Add to this number the readers of the Baptist papers, and it will be seen how small a proportion of our constituency is reached by any report of what was done in Cleveland. At the same time, it will be plain that our report is rightly made for the benefit of the great number who were not present. The Editor imagines himself as a reflectoscope through which Convention scenes may be brought to the pastors for use in the pulpit and to the homes of church members. If every subscriber would, after reading, hand the copy to some non-subscriber with a suggestion that the Conven-

tion was worth reading about, the cause would be greatly helped by the personal method that means so much to the social development of the church life. Why not? This is an unusual year, and a good time for unusual things. Moreover, it is of utmost importance that every Baptist should be awake to the seriousness of the present situation. The Convention emphasized some great truths and clearly defined the imperative duties and obligations of the hour. To get the facts before all our people is the immediate task.

WEDNESDAY, MAY 15 — OPENING DAY

Wise were they who arrived on Monday and Tuesday, since they were able to attend the joint meetings of the Woman's Societies, the conference called by the Committee of Eleven, or various committees, and also to escape the registration crush of Wednesday morning, which was something to see. The impossibility of getting through the single narrow passageway which afforded sole ingress and egress was one reason why the opening call to order

found so small a number of delegates in their seats. The excursion trains ought to start a day earlier, or the Convention should begin in the afternoon.

The day opens cool and cloudy. The auditorium is one of the most attractive the Convention has met in, and acoustically excellent. The floor and first balcony prove sufficient to accommodate delegates and visitors, leaving the second balcony unused. From the sign outside we know that we are meeting in B. F. Keith's Hippodrome, thus forming his star attraction for the week. What we do not know until later is that the Convention is indebted to the Keith Hippodrome and Building Company not only for the free use of the auditorium, but also of the entire office floor, in which the registration, exhibits and post office have place, and the rest-rooms and other conveniences of the thoroughly equipped establishment. This is characteristic of Cleveland hospitality, experienced all through our stay in the beautiful city where courtesy is a habit, even on the part of trolley conductors and chauffeurs — a habit whose charm abides in our memories.

The decorations are simple but effective. A large flag hangs in the center of the wings behind the platform chairs, and smaller flags and bunting at strategic points symbolize the underlying current of thought. Large inscriptions above the platform and on the balcony front read:

"SIR, WE WOULD SEE JESUS"
 "VITALIZING THE LOCAL CHURCH"
 "ONE IS OUR MASTER, EVEN CHRIST,
 AND ALL WE ARE BRETHERN"

The spelling of the last word is the sign-painter's, and we leave it as accentuating a pronunciation too often heard among the brethren. Query: why not have left the quotation true to Scripture, "One is your Master, even Christ, and all ye are brethren"? Not less meaningful, certainly, and it is difficult to improve upon Scripture.

Exactly at 10 o'clock President Clarence A. Barbour calls the Convention to order. The recording clerks are in place, the same faithful staff as in years past — Rev. Messrs. Levy, Gallup, Wright and Ash-

worth. Secretary Bitting, continuously in service since the organization of the Convention, is at his desk on the President's right hand. Society Secretaries occupy the chairs in company with Board members. The President's voice easily fills the house, and it is evident at once that he is at home as a presiding officer. We sing two hymns, led by a good precentor: "Crown Him with many crowns," and "My country, 'tis of thee." It is good to note that we are using the *Missionary*



HOW THE HIPPODROME ADVERTISED THE CONVENTION

Hymnal, issued by the Home and Foreign Mission Societies through the Publication Society some years ago and one of the best collections of missionary hymns to be had — a fact with which many of our churches and missionary committees should become better acquainted.

Dr. T. J. Villers of Detroit, First Vice-President, reads the strikingly appropriate

message in Isaiah 61, and offers prayer, followed by Dr. A. H. C. Morse of Denver and Rev. W. S. Abernethy of Kansas City. We sing "All hail the power of Jesus' name," and the President introduces Mayor Harry L. Davis, who extends official welcome to the city. "I assure you that all Clevelanders — especially the good people, and we have many of them — are highly pleased to have you here, and hope you will have an enjoyable as well as profitable meeting. These are serious times, when our thoughts are given to our country; when we must not be for any political party but must all be Americans and stand as one with President Wilson for our country (great applause, indicating at the first opportunity the deep sentiment of patriotism that is to mark all sessions). The present duty is to find out the one thing you can do best for the country and do it. The churchmen of Cleveland have made it possible for us to abolish districts which some cities still have (applause). We think Cleveland is freer of vice and immorality than most cities." Then he tells of a mayor who came to inspect, incredulous, because he believed with so many others that these evils always have been and always will be. Shown the results, he determined to effect similar reforms in his city and had done so; and this the mayor advised all to do in their own cities, closing with the words: "Of course you should love your own place best; but I should like to have you think that aside from your own you have been in the best city. I am always glad to be among Baptists, for I was born and raised one" (prolonged applause). The mayor is a clean-cut business man of about forty, a member of Trinity Baptist Church, and has led the city into new lines of welfare work while maintaining reforms begun by his predecessors.

Dr. Bustard, chairman of the local committee and pastor of Euclid Avenue Church, gives "absolutely cordial" welcome for Cleveland churches and Baptists. He is not one of those who believe that our denomination has finished its mission, but thinks it has rather come to fulfillment of it. Our fundamental principles are in harmony with the needs and demands of the hour. The denomination that is not democratic cannot live. Now is the chance

for our great democratic body. At this critical hour this Convention should increase our spirit of loyalty not only to the denomination but to the country. President McKinley said piety and patriotism must go together. For this flag (pulling a small silk flag from his pocket) we stand as Baptists now and forever (great applause). We shall have little inspiration unless based on information; hence the motto of the local committee is, "Sir, we would see Jesus." If we see Him and catch His vision and spirit, we shall go out to serve the world's need.

This makes a good start and an excellent setting for the President's address, which strikes the keynote for the Convention. It is a strong and virile message, suited to the national situation, clearly defining the issues and the Christian attitude. The close attention and frequent applause show how deeply the words find lodgment, and the demonstration at the close expresses the unanimity of sentiment. (Without breaking into the thread of the narrative here, we give this noble utterance elsewhere, because pastors could render no better service to their churches than to make this a Sunday morning address, coupling with it the resolutions passed which deal with the present duties of our churches.)

The remainder of the session is given to the five Cooperating Societies, which meet in turn, present their annual reports, make their nominating committees the same as that of the Convention, and transact other routine matters. Many delegates use the opportunity to fill the spacious foyer and renew acquaintance and fellowship. One cannot help thinking at this point that by this hop-skip-and-jump method of disposing of the Societies, their annual reports rarely get a fair hearing. They are distributed, it is true, but how many will take time to look at them during Convention, and how few will be burdened with all this literature as baggage. The old way of pointing out the significant features of the reports should be revived at some point — in the sessions of the Societies presumably. It is too bad to have these valuable reports sidetracked and shelved in this style. Of course this is an aside.

The program calls for a devotional ser-

vice at 12 o'clock, and this is led by Dr. F. E. Taylor of Indianapolis, whose theme is the necessity of a new vision of God. Thus closes with meditation and prayer a first session made vital by the President's address.

WEDNESDAY AFTERNOON

This is a business session. The report of the Executive Committee is an important document and ought to be in the hands of all pastors, but as only 600 copies of the *Convention Annual* were subscribed for last year, few are likely to see it. The matter of standardizing our ministry is of great concern to our future, and the Committee lays down definite plans, including a required two years' course for educational qualifications, a committee on ministerial standing in every association, requirement of certificates of standing before employment by any church, etc. Our churches and the Ministers and Missionaries Benefit Board must be guarded.

The treasurer's report shows receipts of \$44,375, of which \$20,615 came from the churches and \$19,220 from the Cooperating Societies. In future the Convention budget (\$31,500 for administration expenses this coming year) will be added to the budgets of the Cooperating Societies. Convention Committees on City Missions, Baptist Brotherhood, State Conventions, Social Service, Religious Education, Young People's Work, Evangelism, and Coordination of Baptist Bodies Using Foreign Languages are provided for, also a Statistical Secretary, who is to work in conjunction with statistical secretaries in the states. The budget of the Education Board is to be separate hereafter. The Executive Committee recommends that \$100,000 be raised for this Board, but frankly says it does not know where this money is coming from.

The Social Service Commission through George W. Coleman presents a resolution urging national prohibition as a war measure, and a sanitary zone around camps, and asks that this be sent to President Wilson and both houses of Congress. This is passed with great enthusiasm. The resolution will be found with the others, as it was adopted by the Resolutions Committee as its temperance plank. Five

hundred delegates pledge themselves to send telegrams at once to their congressmen pressing this matter.

Dr. A. G. Lawson of New York presents the Message adopted by the Federal Council at its meeting in Washington, and this is referred with approval.

Superintendent C. W. Brooks gives the report of the Committee on Foreign Speaking Bodies, recognizing the sensitiveness due to the war conditions, the futility of trying to force the use of the English language upon alien residents, the importance of the foreign-speaking churches as a potent agency for the evangelization of our immigration population (over 100,000 having been brought into our Baptist fellowship through the German and Scandinavian churches), and the propriety of the foreign-speaking bodies engaging in missionary work for their own people. Recommendations are adopted that such bodies shall be relieved from any apportionment for Convention or Board of Education expenses; that some provision be made for attendance of representatives of foreign-speaking conferences at special meetings of national and state boards; and that the denomination cultivate a spirit of fraternity and give expression of it in every possible way to our foreign-speaking brethren, not as representatives of some group or class or race, but as fellow members of the body of Christ, comrades in a common service and heirs of a common destiny. This is a good report concerning a most important work.

The Finance Committee, while regarding it as matter of congratulation that the Societies closed the year without deficits, points out that this was due in part to increase in legacies, which should be used for special purposes and reserve funds, while the regular expenses should be provided for by the regular gifts. Two funds are recommended: a Working Reserve Fund and a Protective Annuity Fund. The coordinated budget for 1917-18 totals \$2,750,803, not including specifics. The amount to be apportioned to the churches is \$1,583,752, approximately the same as last year, the churches being exhorted to increase their gifts voluntarily to an amount equivalent to the 15% called for by the Five Year Program. At the request of

the Societies, the apportionments of the two foreign societies are united in one sum, and those of the two home societies in one sum. (Applause.)

Secretary A. S. Carman presents the Apportionment Committee report, noting that the past year has marked an advance of \$85,350 over the year preceding, and that the rate of advance has been the largest in years, more than three times as great as that from 1909 to 1915. The apportionment of \$100,000 for the Education Board is a new item this year. A lively discussion follows over the question of getting the apportionments to the States earlier, but there seems to be no practical solution so long as the fiscal years differ.

The hour for the meeting of state delegations is overpassed by this discussion, but the delegations finally get together and choose their representatives on the different committees. After the nominations are presented and acted upon, the important committees meet for organization, and the Convention is in full working order.

WEDNESDAY EVENING

This first evening session is one to be remembered. The auditorium contains a large gathering; but if the Cleveland Baptists had been apprised of what was coming, the upper balcony would have been filled to overflowing. Somehow no public announcement had been made that Robert E. Speer of the Presbyterian Foreign Mission Board, one of the outstanding missionary leaders of the world, was to be an extra-program speaker, he having consented on short notice to give to our Convention practically the same great address on "The Church and the World Crisis" that he delivered before the Federal Council in Washington. Pity that every Baptist in the land could not hear that mighty plea for enlargement and advance along every line of missionary and church enterprise in the exceptional and emergent hour confronting us.

President Barbour says the Convention is providentially favored by the presence of Dr. Speer, who is deeply touched by the ovation he receives. The great audience sends applause in great waves, then rises spontaneously and gives the Chau-

tauqua salute. When silence comes, that remarkable voice sounds forth, beginning a message worthy of the man and the hour. Dr. Speer is a natural orator, gifted with clear vision and the power to marshal facts and present them cumulatively, carrying you straight with him to his conclusion. His personality suffuses his speech with spiritual power. It is characteristic of men and nations, he says, in times of great crisis to contract and conserve their resources, while God releases His. Is the Christian Church to contract its missionary energies and activities in this day of trial? Much will depend upon the attitude of the great denominational gatherings this spring. Let every Christian convention resolve that missionary activities shall not be curtailed or abridged or held in abeyance, but that they shall be released.

Then he marshals the facts of history to prove that many of the greatest and most important movements of the church have been initiated and advanced in the days of national storm and stress. Carey's movement started in time of war, as did Judson's; while in the period of our Civil War many of our most important organizations were born. In England, in Canada, in France, even in these terrible times, more has been done than in the days of national calm and prosperity. It would be a disgrace and shame if American Christians should withdraw any of the pittance they have been giving to the cause of Christian missions. There is nothing that would justify such a course.

Not only must missionary enterprises be maintained, but the men and women that carry on the work must be forthcoming. Men must be found today, not only for the great destructive energies of war, but for the great constructive brotherly energies of Christianity. This must be a time of larger ministry. More than that, the Christian churches must be called to the larger task of world-education and world-evangelization. The primary obligation in this matter belongs to the American people: The war has enlarged our missionary obligation. If the nations ever needed Jesus Christ they need him to-day. In this day when the world has fallen apart, in the coming day that is

to unify the world, it is no time to draw in the agencies that are to accomplish that great ideal. The missionary enterprise to-day is the only agency we have to give expression to the ideal of Supernationality in Christianity. It is about the only agency we have to-day to express super-racial ministry. We dare not fail now.

Dr. Speer closes with a prayer that lifts all hearts to God, and leaves a solemn hush—the only fitting close for such a service. A wonderful address!

The order of the program has been reversed in this report. First comes an address by Dr. H. F. Stilwell, Superintendent of Evangelism for the Central Division, on "The Local Church in Evangelism." He is swept into the world crisis, with its question, Will Christianity abide? If the type of Christianity which Christ came to teach had been prevalent over the world, the war would have been impossible. The only hope now is that Christian churches will be true to their purpose to reproduce the life and character of Christ. We shall fail in this unless we have the evangelistic passion. This truth is illustrated and impressed.

Professor E. D. Burton, chairman of the Education Board, makes a plea for Christian education that calls forth repeated applause. He is at his best, inspired by the present unparalleled demands for educated leaders of thought and action. The task confronting us is so large that it calls for the cooperation of us all as a denomination. The church cannot fail to be concerned. To democracy education is essential. Our denomination is under-educated and therefore under-efficient. Where would we be as a denomination had we not a nation-wide view of home missions? But in education we have been provincial, and weakened by divisions. For the first time we are to give as a Convention distinctly for Christian education and thus to nationalize this movement. Baptists must become national and international in education as they are in missions. Christianity itself is on trial, and only rightly educated men can vindicate its claims. Dr. Burton prepares the audience for the closing address. When Dr. Speer concludes, so profound is the impression that many remain to express their feelings of

gratitude; while all agree that the first day has raised the Convention to a high spiritual and patriotic level.

THURSDAY, MAY 16—MORNING

Of course we cannot give all days the space allowed the first day. Not all sessions are of equal importance, though none are without interest. This morning the first discussion is over the proposed amendment making board members ineligible for one year after serving two three-year terms. As to this being a good thing for the Convention the body seems to have little doubt, and the amendment to the Convention constitution is passed. But when it comes to the Foreign Mission Board, where experience and acquired knowledge of mission fields count for much, serious opposition is raised and the amendment is overwhelmingly defeated, as are similar amendments affecting the Home Mission and Publication Societies. This consumes much time, and the schedule gets belated.

Secretary Padelford makes the report of the Education Board, showing gratifying financial activity, and campaigns under way with goal not less than \$15,700,000 (though he explains that the Board is not related to all these campaigns, save as inspirer indirectly by the very fact of its existence). Three new university pastors now make 19 institutions in which this student work is carried on. A combined student evangelist and candidate secretary is urgently needed. Our educational goal of six million dollars in the Five Year Program we are sure of realizing. The Board asks for \$500,000 for a permanent fund.

Dr. E. A. Hanley, ex-President of Franklin College and now pastor of the First Church of Rochester, N. Y., speaks strongly in support of the need of education in the new world order that must result from the war. In closing he pays tribute to the far-sightedness of that Baptist field marshal, Dr. Morehouse, so instrumental in the founding of the University of Chicago.

Dr. Howard P. Whidden, President of Brandon College, Canada, formerly pastor at Dayton, Ohio, says Christian education means more in Canada today than ever

before. He thrills the hearers with a message received from a Brandon graduate who was in the recent victorious assault on Vimy Ridge: "I hope that the campaign for Brandon College may be as successful as the drive of the allies on the western front is going to be." The colleges of Canada are doing heroic work in this war. This message gives a touch of reality to the session.

The closing address is by Dr. John M. Moore, originator of the Department of Missionary Education and for ten years its successful head, on the work accomplished in the decade in promoting unity within the denomination as well as in interdenominational missionary education, and in placing new emphasis upon the cultural power of this education. It has also led to a standardization which is of great value. Dr. Moore has recently become pastor of Marcy Avenue Church in Brooklyn. The value of his denominational service is widely recognized.

The devotional service is again led by Dr. Taylor, and is exceedingly profitable to those who remain.

THURSDAY AFTERNOON

The Five Year Program has right of way, and after the chairman, Dean Mathews, has made an earnest speech in which he declares that it is the business of the church to bring all the forces of Jesus Christ to bear upon a world at war, in order to spiritualize democracy, he introduces the new Secretary, Dr. Lerrigo, who presents the report of the Committee and makes an agreeable impression as a man who knows what he is about and represents practical efficiency. The report is well received and its important recommendations are adopted, as follows:

1. That every church in the Northern Baptist Convention undertake a study of its resources, both personal and financial, with a view to larger achievements in Christian service, both in the local church and in our national and world-wide fields.
2. That growing out of this study definite decisions be made by every church as to advance aims.
3. That each church put in practice the methods of team work recommended by the Five Year Program committee to realize the aims adopted.
4. That the Five Year Program committee in each association make a study of the entire association and organize an every-church canvass to help every church to reach its "Maximum for the Master."
5. That the churches embody in their program of activities the recommendations of the committees and commissions of the Convention as to the care for the moral and religious welfare of the young men of the Army and Navy, and cooperate with existing agencies,

such as the Red Cross, for the relief of the suffering which the war will entail among soldiers and sailors, and those dependent upon them.

6. We further recommend that every church increase its endeavors in the field of education, with a view to preparing its young people for widest service, and that an educational program be introduced into every church, which will enable it to minister more efficiently to the needs of its community.

7. That Five Year Program Day, Oct. 28, 1917, be observed by every church in the Northern Baptist Convention. That the study of the church's resources be made during the month prior to the day and that the day itself be made memorable by the adoption of definite decisions as to advance work. That where the local situation makes it impossible to observe Oct. 28 as Five Year Program Day, the nearest available Sunday be chosen for the purpose.

A pleasant interlude is caused by the presence of ex-President Harry Pratt Judson (the "ex" referring to the Convention only), who is received with great applause and speaks briefly, referring to the Convention of 1908, and then passing to the most grave circumstances under which we now meet. "We have never had a juster cause. Our nation is face to face with the most sinister combination of autocracy, tyranny and piracy the world has ever seen. Just as our fathers paid the price in blood, treasure and tears, so must we today. Baptists think and are willing to act, and therefore must play their part in the nation's struggle."

The Committee of Eleven presents its report through Dean Mathews, but the hour for the simultaneous sectional conferences has come, and discussion is postponed until Friday morning. As for these conferences, since the Editor is not ubiquitous, all of them alike will have to go over to some future time, interesting though they doubtless all were. That which most nearly concerns us was the Home Mission Conference, at which the two Societies explained the united apportionment.

THURSDAY EVENING

This is the outstanding Home Mission session. Fine program, with one mistake — too long by half. No question as to the quality, but the audience, large at the start, has not been told of what is in store, and the local committee has unfortunately announced a public reception at Hotel Statler at 9.15. The result is that one of the most dramatic scenes of the Convention, which should have been witnessed by every delegate, has comparatively few to respond to the international appeal.

Nevertheless it is a great evening. Presi-

dent Nickels opens with a brief address, touching tenderly upon the vacant chair of the great leader whose name is so often remembered during these days. How Dr. Bruce Kinney packs his ten minutes with facts disclosing the development of the seven states in his district—the Middle West—and the urgent need still existing. And how Secretary J. F. Watson of California supplements him in pith and point as he gives snapshots of the Pacific Baptist territory, the progress due to the Home Mission Society which had helped 600 of its 742 churches, and the challenging conditions. This is rapid fire work, and shows the mettle of the men on the frontier.

Dr. Austen K. DeBlois follows with an address on "John M. Peck, the Pioneer Planter," which is a model and masterpiece, setting in clear perspective the man and his achievement. Report cannot do it justice. Fine in diction, just in estimate and characterization, with no surplus word, perfect in delivery—this is biography made fascinating; and the audience appreciates it thoroughly.

It was long hoped that Dr. Morehouse might round out his work with an address on "The Harvest of One Hundred Years," but when it became evident that his health would not permit, the task fell to Field Secretary Barnes, who gives a comprehensive review in the form of four sheaves from the century's harvest—the process of unification and Americanization; the voluntary enlistment, estimating the baptisms west of the Ohio at not less than two millions; the consecrated resources; and the immeasurable contribution to human healthfulness. "The hyphen has been dissolved in the baptistry," is one of his striking sentences, which one could devoutly wish true, as it certainly is our mission to make it so. Since Peck began, the Baptist center of population has moved 560 miles west, or from Catskill, N. Y., to near Lima, Ohio; while in number Baptists have multiplied 120 times. In closing he quotes from a personal letter from Dr. Morehouse, received only a few days before his death:

"Impress upon our people the importance of making this nation more thoroughly Christian. As we are striving to produce larger crops this year for the hungry millions

of the world, so our energies should be directed to greater activity in Christian undertakings to make America the most potent power possible for the evangelization of the world."

This is indeed our challenge for a hundred years to come.

That reception has drawn heavily on the audience, and it is far past 9.15 when Secretary White of the Home Mission Society, who has been eagerly anticipating this moment, rises and unfurls a large silk flag—the stars and stripes—which he presents to Mr. C. R. Sayer, of Winnipeg, Canada, Superintendent of Missions for the Baptist Union of Western Canada, who comes forward to receive it; while Dr. White announces amid great applause that the Home Mission Society has voted an appropriation of \$500 a month to assist the Baptists of Western Canada throughout the present fiscal year, and that the Publication Society is also giving assistance. He says many Baptists of Canada are fighting "somewhere in France," and suggests that the time may soon be at hand when our own Baptist men would be fighting side by side with their Canadian brethren.

Emotion deepens as Secretary Sayer in turn unfolds two union jacks and hands one to Secretary White and the other to Secretary Lamson, following this action with words warm from his heart that go to the hearts of all hearers. Strong man of straight and simple speech is this Canadian brother, who tells us that this message will gird with fresh courage the hearts of many men and women in Western Canada, where the problems are the same as in the States. As he speaks of the 3,000 miles of unguarded boundary line, a thrill goes through the hearers, who listen intensely while he tells how, although the Canadians are a peace-loving people like ourselves, the Baptist boys were among the very first to enlist. Out of 14,500 Baptist church members in Western Canada, 2,500 are in the battlefields of Europe. In many churches 75 to 85 per cent. of the men have gone. There are churches where there is not an eligible man in the congregation. The womanhood of Canada is suffering, but Canadians will not retrench. Resources have been re-

duced but they cannot draw in their work, which is needed more than ever. With the examples of patriotic sacrifices daily witnessed they cannot fail to make all possible sacrifices for the cause of Christ. How the college men of Canada have gladly given up their prospects for professional careers to lay down their lives "to make the world a safe place in which to live" is indicated by the following noble sentences from a letter received from one now flying over the Somme battlefields:

"Yesterday forty of our machines failed to return and in thirty-five homes tonight there will be the shadow of a great sorrow. But their sorrow will be tempered with the joy of knowing that *in their sacrificial death they saved thousands of other lives and averted the shadow of sorrow from thousands of other homes.* If anything should happen to me, you will have the joy of knowing that *I gave myself to save others, and after all this is the supreme joy of life.*"

The speaker modestly refrains from indicating that the writer of the letter is his own son. As he concludes the letter, some one starts "America" and we sing, "God save the King," and eyes are moist, voices tremulous with feeling. Mr. Sayer then gives the new version which they are singing in Canada, and we all sing it:

God save our splendid men,
Send them safe home again,
God save our men.
Keep them victorious,
Patient and chivalrous,
They are so dear to us,
God save our men.

The union jack and stars and stripes are now intermingled over the pulpit, and pointing to the stars in our flag, Mr. Sayer says: "May these indeed be the stars of peace and hope and brotherly kindness which shall shine through the dark night for the whole world, even for the German people with whom we have no quarrel (applause), until democracy is safe!" (Prolonged applause.) Prayer by Doctor Lamson closes the thrilling incident.

FRIDAY MORNING

In an effort to catch up, 8.30 was fixed as the hour at which to begin further discussion of the Committee of Eleven Report. It proves too early for the great majority, but the floor fills gradually. The delegates show much interest in the discussion, though many regret that so much time should be consumed by it in such a critical period. We do not think it profitable to give space to it beyond

chronicling the conclusions reached. The opinion of the body as to the Report as a whole is shown by the vote by a great majority to lay it on the table—thus summarily disposing, without chance for further debate, of a hard year's work. The matter is not out of the way, however, for Judge Lewis of Ohio offers a resolution instructing the law committee of the Convention to prepare a bill that would make possible the legal union of the two Societies without imperiling any of the trust funds of either, and seek to secure its passage by the legislatures of New York and Pennsylvania. He speaks at length in favor of this, having been granted unlimited time, and general debate has hardly started when 10 o'clock arrives and the Home Mission Society has right of way. The Convention adjourns, to try another 8.30 session on Saturday, regardless of the fact that the hour breaks into the early prayer-meetings and conferences for mission study.

Dr. Woelfkin takes the chair, and two addresses of value are made. The first, by Rev. Floyd Adams of Indiana, goes to the heart of urban conditions, dealing concretely with industrial communities suburban to Chicago, largely made up of foreigners, and showing the essential work which the Home Mission Society can and should do, illustrated by what it has done in Hammond. We shall give this address later, as it is one of the most informing discussions of a subject than which none is more important to us as Christians and citizens. The presentation is forcible, and the diminished audience appreciates it; but the pity is that so many seemed to lose interest after the Convention debate was over, and went into the foyer for visiting. Can it be that we are breeding interest in exciting debates over machinery, and indifference to the more vital matters of the kingdom? If so, this must be checked, or it will prove fatal to our highest development. Of course this is another aside, but it records what occurred to me at the moment.

The second address is not less important. Prof. C. J. Galpin deals with "Rural Strategy," and raises the question that will inevitably be asked of the churches, "What have you been doing for the rural

community?" The world's spotlight is now on the farmer. Food supply is the issue of the hour. While expert knowledge is available to improve the quality and increased productiveness of farming, what is the church doing to enrich the social and spiritual life of the rural communities? Rural strategy is of supreme importance in these days of testing for world democracy. Clubs and community houses are taking the place of the oldtime church. A staff of experts is needed in our Home Mission Society headquarters, as well as a man to advise with state conventions and churches in their effort to meet the changed conditions.

Secretary Barnes says the Home Mission Society has already found the right man for this work, and the announcement meets with hearty approval. The man is Rev. H. W. Pilot, whose picture is given elsewhere.

The President of the Woman's Home Mission Society, Mrs. Smith Thomas Ford, now takes the chair, and the remainder of the session is given to that Society—report of it being found in Tidings section. It may be said here, however, that the hour abounds in interest, and that the President's address is a thrilling appeal to the women of America, calling upon them for a selective conscription, every woman enrolled where most fitted to work.

The devotional service is led by Dr. Gilkey, of Hyde Park Church, Chicago, who has been released by his church for service at Fort Sheridan. He impresses solemnly the truth that in such a time we must get a new grip on faith, a new vision of God, a new sense of the reality of our religion, a new power for unselfish service. The cross takes on new meaning in present light. He closes with a season of prayer, in which he leads the thought in petition, praying first "for ourselves, that God will reveal to us a new vision of Himself as He is in Christ Jesus our Lord," and lifting the longing of all hearts into the Divine presence. It is a service of spiritual renewing for the comparatively few who remain. Beginning at 8.30, four hours of continuous session are too much for ordinary mortals, while extraordinary ones would not stand it at all.

FRIDAY AFTERNOON

The Home Mission Society has an hour from 2 to 3, when the sectional conferences again have the floor. The hour is packed, four addresses presenting four different phases of the Society's work. "The First Americans" are a congenial subject for Rev. E. G. Deyo, one of our veteran missionaries known as the Apostle to the Comanches. He began his work in 1893; his mother, who lives in Pavilion, N. Y., is in her 102d year, and at 101 took out an annuity bond with the Home Mission Society. He says the Indians have taught him many things deep and spiritual, and this work is worthy of the fullest denominational support.

President Joseph A. Booker, of Arkansas Baptist College, tells engagingly how the Home Mission Society is not only making Baptists of the colored people but also making them Americans. There are 20,000 colored teachers in the colored public schools and a majority of these are Baptists, trained in our Home Mission schools. The students of his college were among the first to offer themselves when the government called for volunteers, and on the farms and in the camps the colored people are showing their patriotism. Dr. Booker makes a capital speech for his cause and people. Our readers may recall that the last School Visitation article had to do with his college at Little Rock.

Superintendent Gleiss of Pittsburgh, who knows of the work among foreign-speaking people at first hand, speaks strongly on "The Seething City." The multitudinous and diverse foreign populations which form one of the elements in the boiling cauldron of the modern city are seething with possibilities of righteousness and iniquity. The gospel alone can make the product truly and wholesomely American and righteous. We must get the larger view, render personal service, and provide the needed financial aid, if the city is to be safe and saved.

Dr. R. M. West, of the New Jersey state work, speaks on "A Significant Commonwealth," taking his own state as an illustration, describing vividly conditions where Baptists have been working for 230 years, showing the problems arising from its large foreign population, its suburban and

amusement communities, and the prevalence of influences indifferent or antagonistic to Christianity. He pleads convincingly for cooperative work in the missionary enterprises of city, state and nation. Co-operative vision, intelligence and finance must mark these interrelated enterprises if success is to be achieved. This series of addresses ought to have been heard by every delegate, all dealing with matters vital to our future as a nation.

Six sectional conferences all going on at the same time; all of interest; five of which must be missed by all. Confusing, to say the least. Probably the joint conference of the two Foreign Mission Societies, which took up the matter of united apportionment and had the Hippodrome for location, was the most largely attended, as was the Home Mission conference the day before. Euclid Avenue Church took care of most of the others. At 5 o'clock the theological seminary reunions take place, as the college reunions did on Thursday afternoon. If there was an hour that did not have something programed, it did not appear.

FRIDAY EVENING

The largest evening audience gathered, nevertheless, for the unusually attractive Home Mission program. The first half is taken by the Home Mission Society, with Superintendent Brooks, of the Foreign-speaking Department, in charge of a stalwart group of brethren who represent the "New American Training Schools." Mr. Brooks marshals his forces admirably, and knows how to run a meeting with precision and dispatch. He has the right word to say about each man, so that we seem to know him. The prayer is by Rev. Fukumatsu Okazaki, pastor of our Japanese Mission in Seattle. Then we have brief addresses by Rev. Stephen Orosz, Hungarian; Rev. K. W. Strzelec, Polish; Rev. V. Kralicek, Bohemian; Rev. Prof. A. Mangano, Italian, and Rev. William Fetter, Russian. Mr. Brooks can pronounce all these names, and will tell you how if you will write him. The first thing that impresses you about these men is their manliness. They are strong physically and intellectually and spiritually. It is like a tonic to hear them, and to realize what

they represent in our country. Their people are here; they need the gospel; we ought to give it to them. They must have trained leaders, and our new training schools are seeking to raise up these leaders. Larger support, more adequate development, better opportunities for the eager young men desiring to devote their lives to Christian service—this is the burden of all.

Many hits are made that tell. Mr. Strzelec says every real Pole hates both czar and kaiser. His hope for Russia before the recent revolution was that "Germany might swallow Russia and burst" (laughter and applause). He now hopes to go to Russian Poland before September, his sister being there in Red Cross work already. Mr. Kralicek says Giant Atheism calls for a David among the Bohemians.

Mr. Fetter, of course, gets hold of the audience, his personality making its own peculiar appeal. He rouses applause when he says the czar has at last got into "the mills of the gods," though they grind exceedingly slow, and speaks of sending a copy of his new Russian Baptist paper to Mr. Romanoff to get him converted, since now he has plenty of time to read (laughter). The Russian students in the New York Training School are making sacrificial gifts. Though poor, they have raised \$630 for the first edition of his paper, have paid \$2,500 for board and rooms in three months, as well as \$1,000 for "Jericho trumpets." He closes with a declaration of his faith in the old-fashioned atonement and the inspired Word that calls forth enthusiastic applause.

Prof. Mangano makes an earnest plea for the Italians, of whom there are over three and a half millions in the country, developing in all material interests, needing equal development spiritually. Missionary work among the Italians, he says, is not proselyting but genuinely missionary and vastly worth while. Granting that one-third of the Italians in America are devoted Catholics, the remainder are either indifferent to the Church or hostile to all religion—affording sufficient room for all we can do to bring them to a knowledge of the gospel. These are all intensely practical and stimulating talks, and go to the mark. Educational Superintendent

Brink closes this Part I of the evening program with prayer.

Then we have a remarkable pageant, representing "The Book of Years," or the work of the Woman's American Baptist Home Mission Society. How delightful it is to have these joint sessions, and how natural it seems — really and truly Christian. Mrs. Mary Lathrop Bishop, author of the pageant, directs it, and 250 young people of Cleveland take part. The drilling has been thorough, and the stage settings of the Hippodrome make it possible to put on the varied scenes with rapidity and fine effect. This will be described elsewhere, so that here I will only express admiration at the skill and literary quality, and the fine enunciation of the readers, one of whom was Miss Crissman of the World Wide Guild. The hour is late when the pageant closes, but the audience is held by the striking tableaux, and the final grouping, with the stars and stripes and the singing of "America," is a worthy finish.

SATURDAY MORNING

The Committee of Eleven is a drawing card — to a degree — for the last time. Overnight consultations have brought a compromise solution which is regarded as likely to be adopted. It is presented by Judge Lewis as a substitute for his original resolution, and calls for the delimitation of the work of the Societies as in the Report, creates a standing committee of five to be known as the Committee of Reference, and instructs the law committee to make inquiries and secure information concerning possibilities of consolidation and report in 1918.

There is debate, and it becomes apparent that the section on delimitation is not acceptable. At last a resolution is prepared that requests the officers of the Home Mission Society and the Publication Society, in conducting their work in any state, to consult the state boards and act in accord with them; provides for a Committee of Reference of Five, as a place of appeal for the two Societies in harmonizing their policies; also that the same methods shall obtain where these Societies are working directly with the City Mission societies.

After further discussion — during which Secretary Lamson undoubtedly contributes to the result by his plea that the Convention, having made plain its desire, trust the Societies to carry out that will so far as it is possible, declaring that they both sincerely desire to find today a peaceful solution of the vexing problem — the amended resolutions are carried without a dissenting voice; whereupon some one starts "Blest be the tie that binds," and this matter is done with for this Convention. The feeling of relief is general.

Some reports are now had before the hour of 11, set for the Publication Society, arrives. Dr. Villers presents the report on Evangelism, just now of special importance. The year's results have been most encouraging. The states that held most evangelistic meetings report most additions. There is a commendable tendency among churches to settle down to soul-winning as a part of their regular progress. The committee recommends that every church at the most advantageous time for it hold some kind of special meetings with sole view of making new disciples; that pastors give themselves more earnestly and continuously to this, their primary task; that the laymen dedicate themselves to this cause, realizing that every disciple is to be a discipler; that the stronger churches send out evangelistic lay teams to evangelize the outlying districts and help weaker churches; that pastors assist neighboring pastors, especially going with small groups of workers to pastorless churches and into rural communities. In some way evangelism must be brought more effectively to the students in the seminaries who are to be the future leaders, and the Five Year Program, with its goals, must be gotten into their consciousness more deeply. The report is adopted with hearty approval. It highly praises the conference work which Dr. Stilwell has done in his division, one pastor calling these conferences "efficiency institutes." Prof. Henry B. Robins of Rochester reports for the Committee on Religious Education; and Dr. F. L. Anderson reports on the wide observance of Denominational Day. When we get a Convention Statistician, it is to be hoped he may get some actual figures on such matters as this.

Dr. Allyn K. Foster gives a striking address on "Religious and Denominational Journalism," and by his brilliant way of putting things so enlists attention that a motion is made and carried to print the address in the *Annual*, where, as Dr. Bitting points out, it will be buried decently though not inexpensively. Its recommendation that a committee be appointed to consider this whole question of our denominational journalism is also carried—and our papers will of course go on as usual, after the order of Baptist interdependency.

Telegraphic greetings are received from the Southern Baptist Convention meeting in New Orleans and from the General Synod of the Reformed Church at Dayton; and messages are sent in reply through the President.

President Brouger of the Publication Society now takes the chair, and Secretary Lamson calls attention to salient features of the annual report, already presented to *Missions'* readers.

Dr. W. E. Chalmers reports on the campaign for the standardization of the Sunday-school and for enlistment work, and presents banners to representatives of schools that have won honors. New Jersey is first in number of standardized schools. Interest in this work is growing.

At this brief session the new plan of organization in the department of Sunday-school Publication is gone into at length by Secretary Lamson, as contained in the Annual Report, this being the outstanding feature of the year in relation to the development of the Sunday-school and the Society's preparation to meet the needs of an ever-growing work that demands modern methods.

SATURDAY AFTERNOON

The Convention hour before the sectional conferences is given to the reports of committees. That on City Missions is presented by Rev. H. C. Gleiss, who gives facts of moment that we shall present later.

The report of the Committee on the Judson Memorial Fund is made by Rev. Charles H. Sears, Superintendent of Baptist City Missions in New York, to whom is due the chief credit for the successful

completion of the undertaking—regarded as chimerical at the outset—to raise \$300,000 to save the Judson Memorial Church to the denomination as a permanent memorial to father and son—Adoniram and Edward Judson. Hearty applause greets the announcement. Dr. MacArthur speaks in praise of the notable service rendered by Mr. Sears, President Barbour adds his tribute, and the Editor of *Missions*, rising to present two resolutions, says he knows of no bigger or better piece of work done by any Baptist than that achieved by our visionary, idealistic, persistent and victorious brother, whose life of Edward Judson should be read by all lovers of manliness and missionary heroism. (Get the book—it will stir your pulses and quicken your activities.)

The resolutions at this time introduced express sympathy with the Russian people, and endorse the proposal to erect in Washington a Roger Williams Memorial Baptist Church. They are given in the list of resolutions on another page. Dr. G. G. Johnson, pastor of Emmanuel Church, which proposes to merge itself in the new church, is introduced by President Barbour and briefly explains the plan.

Two places have made strong pleas for the next Convention—Denver and Atlantic City. The Committee on Place of Meeting reports through Dr. John M. Moore in favor of Atlantic City, and it is voted to go there in 1918. Later, the Executive Committee is empowered to arrange for such a Convention as may be deemed fitting in the circumstances existing, and even to change the location if it seem best.

Dr. Carl D. Case of Buffalo reports on young people's work, describing the new plans for development along educational and other lines, from which much is hoped.

Then another series of sectional conferences is on. The most spectacular is the meeting of the Boy Scouts under the leadership of Rev. Franklin D. Elmer of Poughkeepsie, who has drawn much attention to this movement by wearing his Scout uniform during the sessions. He has the Hippodrome for his exhibition and exposition and holds a good crowd. The Cleveland Scouts, who aid him, make a

fine showing. Baptist Scouts, by the way, have done all the messenger service, and done it admirably.

Another conference of great interest is that of Evangelism in the main auditorium of Euclid Avenue Church, with Dr. Archibald of Lowell as the chief speaker and illustrator from personal experience of how to create and keep a soul-winning atmosphere in a local church, with reliance upon God and consecrated pastor and membership rather than upon spasmodic effort from without.

This conference passes into another, for which many have sought to secure a place on the program, on the immediate duty of our churches and pastors to safeguard our young men and women in these times of peril not only to life but to morals. Dr. Beaven of Lake Avenue Church, Rochester, N. Y., is the leader, and the hour is serious and suggestive. When those who have sons already in field or training camps are asked to rise, the large number shows how close home the war comes. Secretary Macfarland of the Federal Council is present and tells how the churches can aid in regard to chaplains and special service by their pastors, indicating important steps already taken in behalf of the churches. The special perils which only Christian women can avert by utmost oversight of girls and young women are plainly presented by the chairman.

SATURDAY EVENING

This is the platform evening of the Publication Society, and the attendance is excellent when one considers what a week it has been, and that the weather today has for almost the first time been summer-like. We have not had a May meeting in many a year with such cool weather as this — not always sunny but refreshingly cool.

President Brougher keeps things pleasant and moving, and the session is good throughout. The men who make five-minute addresses prove that it can be done, and done effectively. And the two speakers who have longer time also prove that speech to the point holds the attention. President Brougher reports as a bit of encouraging news that there are now 381 standard Sunday-schools, a large

increase over last year. The handwork exhibit committee awards the banner for elementary hand work to Wisconsin, Rev. F. F. Peterson of Massachusetts making the presentation. Colporter W. E. Holton of Indiana gives a glimpse into the colporter's work. Dr. George R. Webb, who goes from the Sunday-school department to become the Society's representative among the Baptists of Western Canada, is given a hearty reception, and tells of the plans for the establishment of the Dominion Board of Religious Education, with an endowment of \$2,000,000, and the large part it will have to play in the era of reconstruction after the war. The Publication Society makes Dr. Webb its contribution, as it has previously sent Colporter McAllister over the line. Rev. G. L. Hall, familiar to our readers as Captain of the Gospel Cruiser "Life Line," attractively describes the work on the inland waterways of the Pacific Coast. Laughter greets his telling of the little girl's definition of A. B. P. S. as "A Baptist Preacher's Ship." All live wires thus far.

District Superintendent Norcross of New York speaks on "The Things that Make for Peace." The Publication Society is one of these. He is a maker of epigrams and catches the hearers at once. Peace is not a cause but a result. Blessed are the peace-makers. Speaking of the gospel cruisers, he says the price of a single battleship would enable the Publication Society to put hobbles on the hoofs of his satanic majesty in every inlet on the Coast.

Rev. W. H. Vincent of Ohio makes the last address, and one of the best, presenting the work of the Society in its more important aspects and relations. Seldom has it had a better setting forth, and the week closes well at a late hour; but the delegates have most of them become accustomed to that, since practically no time is left for fellowship except after the evening sessions.

SUNDAY MORNING

At 9.15 comes the Memorial Service for Dr. Morehouse, which we report on another page. The Convention service is at 10.30, and for this there is a good audience, though not as large as might have been anticipated, the Cleveland Baptists

evidently staying in the local churches. The special singing is by the Carman quartet—Dr. A. S. Carman and three sons—who have been heard at different times through the week and always with pleasure.

The sermon by Dr. Francis of Los Angeles is listened to with absorbing interest. He takes for his theme "The Cost of Advancing the Kingdom of Jesus Christ"; for his text, "Except a man be born from above he cannot see the kingdom of God." Picturing graphically the driving of the money-changers out of the Temple by Jesus "in the white heat of his divine wrath" at such desecration, and the visit of Nicodemus, he answers the question, What is the kingdom of God? It is the reign of God in human life, the demonstration of His sovereign power in human affairs till human society shall be a copy of the society of heaven. What is that kingdom like? John 3:16 is the answer. These two texts make Calvary not an episode in the divine program but a timeless event which bespeaks an age-long process. The cross tells us that sacrifice is the eternal law of advancing the kingdom of Jesus Christ. The present world struggle is an awful demonstration of this law. This war is revealing a capacity to sacrifice the like of which has not been heretofore revealed in all the world's history. If the church of Christ fails now to demonstrate its power to sacrifice, let it never ask forgiveness of God or man. It is up to the church to shape the frame of mind of western lands and lead their peoples to pay the price for the advancing of the kingdom.

This great truth is pressed home. He notes the elements in this frame of mind: 1. Deeply conscious sense that we are doing right; 2. Impartially to know the frame of mind of our enemy; 3. Absolute unity and determination; 4. Fight, and still refuse to sing a hymn of hate; 5. Adjust our attitude to the needs of those who are going for us and for our defense. We must till every foot of soil, but what is the use of pouring enough to feed 12,000,000 into the distilleries of the land? We cannot keep the men in camps and at the front from temptation, but we can keep away the brood of vampires. We must enter-

tain a penitent heart toward God for our national sins. But there are bright spots, and as we look at Russia, England, France, and even Germany, we may expect America to experience a cleansing and purifying. Let us, then, hold this attitude of mind: When the tumult dies and kings depart, let us be able to stretch our hands across the gulf and say, "You are my brother." God grant that we may be able to be equal to this awful hour.

The silence is almost painful as the last solemn words are spoken. Then, as Dr. Francis turns toward his seat, President Barbour leads in singing "Where He leads me, I will follow," repeating it softly at the preacher's request. Dr. Villers leads in prayer, and quietly the company disperses, too hushed for ordinary conversation. It has not been an ordinary sermon, but it has been a searching, illuminating, inspiring message, burning at times with the heat of righteous indignation at indescribable inhumanity, but permeated with the spirit of Christian love.

SUNDAY AFTERNOON

This is the young people's session, and Clevelanders are in evidence in large numbers for the first time, making a fine audience. Dr. Carl D. Case of Buffalo, chairman of the Commission, presides. Secretary Chalmers presents the record of the standard societies, Kansas coming first and Ohio a close second. F. B. Haggard of Michigan extends cordial invitation to the B. P. Y. U. A. Convention to be held in Detroit July 5-8.

An eloquent address is delivered by Dr. William Russell Owen of Philadelphia on "The Passion of a Pathfinder." Then extra-program features are introduced in an address by Dr. MacArthur on the new Russia and an impassioned appeal by Rev. and Dean William Fetter, of Petrograd and New York. He invites all to attend the third World Baptist Congress in Petrograd, and says that after the war he hopes to secure the Winter Palace for the meeting. He has prayed for Russia as John Knox prayed for Scotland. A shipload of anarchists has already started for Russia, and the Baptists must be up and at it. He commends the sending of a Commission to Russia headed by Mr. Root, and wants

another, on religious matters, to be sent at once. The Russians are deeply religious, and now is the time to turn the tide for a democratic church.

SUNDAY EVENING

This is another great session, with two addresses that should have been heard by many more than are present. Mr. George W. Coleman of Boston describes the Ford Hall Forum, believing it has solved the problem as to how the church can reach the masses, and raised the new question, What are the masses to do with the church? He knows how to hold his audience, and talks straight at them, brightly and without waste.

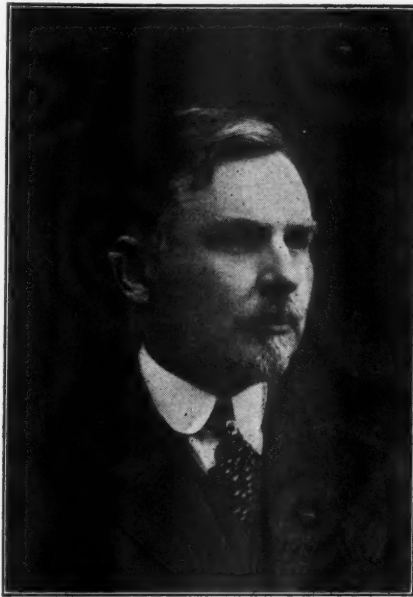
Then, after prayer by Dr. T. Edwin Brown, comes the profoundly thoughtful and constructive address by President King of Oberlin College on "The Church and the Changing National and International Order." The church is not only to think but to live. The church is the custodian of the priceless value and inviolable sacredness of every human soul. The message of such a church must be adapted to the changing order. If we are fighting for democracy without, we must have democracy within. The church must see to it that the conduct of the war matches up with its ideal, must carry through a social program by and through the war itself, and especially must bind up the broken-hearted. In a world that realizes as never before its need of God, the church is a minister of sacrifice, a trustee of the freedom of conscience as well as of faith and of the Christianity of Christ. These are merely points in a great address. Sunday has been a day to remember.

MONDAY MORNING

Business and a scattering attendance, weariness now being evident. To catch up with its delayed business the Convention has decided to meet in the afternoon, instead of taking that time to see Cleveland. Rain makes that out of the question anyhow. The chief business of the morning is the election of officers, this requiring the five cooperating Societies to hold separate sessions once more and consuming an inordinate time in balloting. The actual number voting is out of all

proportion to the total enrolment of delegates, and this time is given by the majority of those remaining to visiting. The nominations are received with the usual applause. The list of officers and board members elected will be found on another page.

The Ministers and Missionaries Benefit Board reports gratifying progress in unifying the work; announces the appointment of Dr. W. B. Matteson as field secretary; and reports an increase of about \$100,000 to the permanent fund, which now amounts



HON. GEORGE W. COLEMAN, THE NEW PRESIDENT

to \$796,809.88. The grants exclusive of cooperative work amounted to \$24,125; inclusive of all came to \$74,188. Total number of grants, 425; number estimated in need, 650. Operating cost included \$7,186 for secretary's salary and office expenses, and \$1,417 for field secretary (three months) and state collecting agencies.

MONDAY AFTERNOON

We are now moved to the Euclid Avenue Church, the Hippodrome resuming its moving picture and other regular performances. The church accommodates the delegates at this extra session.

The Social Service Commission and

Brotherhood Council report through Dr. Batten. The number of men's classes has greatly increased. Rev. C. A. McAlpine has been secured as director of men's works in connection with the work of Vacation Bible Schools, and will devote half his time to organizing men's classes. Attention is called to the plentiful literature now obtainable.

The delegates to the Federal Council report through Dr. R. A. Ashworth, who covers both the St. Louis and Washington meetings.

The new President is introduced by President Barbour with hearty greetings to a service that will be delightful because of the courtesy and spirit of the Convention. President Coleman is warmly received, and makes a neat response, referring to his predecessor's "splendid record as an executive officer." This produces prolonged applause, which at length quite overcomes the recipient, and leaves no doubt as to the firm hold which Dr. Barbour has gained on the affection and admiration of his brethren. He has been a model presiding officer, clear, leaving no point in doubt, quick in interpreting a situation, always courteous and pleasant. How fortunate the Convention has been in its presidents!

One of the important events this year is the report of the Committee on Resolutions, presented by its chairman, Dr. H. B. Grose. At the pledge of allegiance and support to the President and government the applause breaks forth, as on all occasions when opportunity has been afforded to express the patriotic sentiment. The resolutions are given in full elsewhere. It is voted to print the first or war resolution and send it to every pastor and church in the Convention territory, with request that it be read. (As already suggested, in connection with the President's address and points from Dr. Francis' sermon, it might well form a Sunday morning address.)

Dr. F. P. Haggard of New York follows with an address on "New Russia," full of optimism and information and greatly appreciated. The heartiness of his reception is a recognition of long service well performed.

The Executive Committee is requested to

send a message of brotherly congratulation and regard to Premier Lloyd George.

A number of amendments to the constitution, recommended by the Executive Committee, are passed, after some discussion. The most important provides that no salaried officer or official of any of the cooperating organizations shall serve on the nominating committee. While this meets with some opposition, it is clear by the vote what the sentiment of the Convention is.

MONDAY EVENING

Two banquets, one for the men and the other for the women, occupy the evening. The Men's Brotherhood Banquet is at the Hotel Statler, and over 800 men fill the tables in the great dining hall and a dozen smaller rooms on the mezzanine floor. The occasion is memorable, the body of men being impressive. Here is power enough to do things, if rightly used. Mr. W. G. Brimson of Chicago is toastmaster, and the speakers are President Thwing of Western Reserve, who extends welcome to Cleveland; David E. Green, Esq., a lawyer of Cleveland and President of the local Brotherhood, who tells what the men have done to help clean up the city and proves the effectiveness of thorough organization and determined purpose; Secretary Franklin of the Foreign Society, who shows what the missionary is doing; Governor Carl E. Milliken of Maine, who speaks on Men in Politics and forms his own illustration, getting hold by his big manliness and strong utterance; and Mr. Fred B. Smith, that veteran campaigner, who has his liberty and makes one of the rapid fire speeches. The best Brotherhood banquet yet, without any doubt, and worth while—a real man's program on a large scale.

The women will report theirs, for a mere man had to go to his own place, of course.

TUESDAY MORNING

The closing day, and one of the most important, for this is Foreign Mission Day. A special and attractive program has been provided, in red, white and blue colors,—giving facts of interest from various fields, and a "Who's Who" that

affords a glimpse at the personalities of the speakers and the outgoing missionaries.

The morning session is held in the Euclid Avenue Church, and the large attendance so surprises the officials that it is decided to hold the last two sessions in Gray's Armory, which has ample seating capacity. The Convention closes its business in a brief time, and the day is free for the Foreign Mission Societies, which meet jointly—an arrangement most satisfactory, signaling the united apportionment and united spirit. Dr. Herbert J. White of New Haven, chairman of the Board of Managers of the Foreign Mission Society, presides at this session. The opening prayers are by Rev. Frank H. Levering of Secunderabad, South India, one of our veteran missionaries who has won great influence for Christianity by his character and service, and Rev. J. E. Geil of Sono Bata, Africa, who went to his field in 1908 and is home on his first furlough.

First comes the annual address of the President of the Woman's Foreign Society, Mrs. Helen Barrett Montgomery, who rises to the occasion with unusual fervor and power even for her. Three things we need today: a new baptism, a new co-operation, and a new faith. She throws all the force of her intense personality into impressing these points. We are having a new baptism of patriotism, we need a new baptism of religion. It must not be said that people will do more for the country than we Christians will do for the kingdom of God. This is the testing place for our missionary societies. We must not put the lower patriotism before the higher. There is one flag that is higher than the American flag, and that is the flag of the kingdom of God. There is one demand higher than that of country, and that is Christ's demand. As we go out into this year of undreamed-of perplexity, how shall we women face it? Whatever it costs, we must maintain our work, we must expand it.

We must cooperate with all who bear the burdens of this war, not forgetting to help those whose dependence has been taken away. We are going in this coming year, also, to forget that there is a men's organization and a women's organization, and work in the completest cooperation and

harmony for the one common cause. We women are to love our woman's missionary work not less, but that of our own church more. God summons us this year to adventure ourselves on Him. We can let God do for us. More important than all else is our coming together in prayer to ask for laborers, to open up channels for benevolences, and to gird ourselves with power. Are we going to give God human contact points for the great spiritual currents that fill the world?

This finely prepares the way for the three missionary addresses that follow. When Dr. White, in introducing Miss Prescott, who is to present the speakers, says he is conscious of his inadequacy to express what he really feels about those on the "firing line," and wishes they might have more time in which to speak, a voice cries out, "Give them more next year!" and the approval indicates the widespread conviction that under present program arrangements the missionary interests, which are paramount, get far too little space in comparison with minor things.

The three brief addresses by missionaries of the Woman's Society are as different as the personalities, but all forcible and admirable. Dr. Marian E. Farbar of South India tells of conditions in the Deccan, and the wonderful opportunity a woman physician has there through the ministry of healing. The sixty-six million Mohammedans in India are now set against their fellow Mohammedans, the Turks, and doors previously closed will open to Christianity.

Miss E. Marie Holmes, of Gauhati, Assam, has the gift of vivid description, and her contrast of the supreme moments in an Indian girl's life with those of American girls goes to the heart. We hope to give this address in a later number. "A series of unforgettable pictures" is the *Standard's* verdict.

Mrs. Anna Salquist, of West China, who so bravely took up her husband's work after his lamented death, makes an effective appeal for "the greatest mission field in the greatest country in the world"; and while not all might agree with her in that estimate of China, all would appreciate her love for the country to which she has given her life.

Now comes the annual address by the President of the Foreign Mission Society, Dr. Hunt—a deeply impressive contribution to the thought and purpose of the hour. In the hope that thousands of pastors will see fit to give this to their people—with proper credit, of course—we shall print it in full in September *MISSIONS*. It throbs with vitality and spirituality. The real problem of foreign missions is a home problem. Foreign missions contains the one principle of world peace—the enthronement of the international mind. We must be international because we are neighbors. We are charged with a gospel big enough for humanity. God stays! He has not lost his initiative, and is carrying out His purposes, though we know not His program. The closing words on sacrifice greatly move the audience, which has been stirred indeed by the whole address.

The session is fittingly closed by the words of Rev. H. H. Tilbe, of Rangoon, Burma, who has been thirty years in service. His field contains a million human beings. He believes Burma is to have a large place in world reconstruction. There is no mission in which the Christian character stands higher, and it stands on the Word of God. He impresses the importance of putting Rangoon College on its feet at this time when Burma is to be God's strategic country in the reclaiming of the Eastern world. After the prayer and benediction by Dr. C. K. Harrington of Japan, the audience disperses slowly, with the feeling that this has been one of the most inspiring of all the sessions.

TUESDAY AFTERNOON

We now shift to Gray's Armory, by no means so attractive as the Hippodrome or so homelike as the church, but with plenty of seating room on the floor and a platform accommodating the large company of missionaries and officers of the societies. The interest is maintained at the high level of the morning. President Hunt is now in the chair.

Foreign Secretary Robbins introduces the returned missionaries from Assam, Bengal-Orissa, South India and Burma, who make brief but effective talks concerning their fields. Rev. A. J. Tuttle of

Gauhati is sure India will take a more important place in the British Empire after the war, but because of a lack of trained leaders Baptists cannot at present take their rightful place in India—something to think about.

Rev. J. H. Oxrieder of Kharagpur feels that down-trodden India is swinging wide the door to Jesus Christ. All nations feel the time of reconstruction is at hand. Rev. J. A. Curtis of Kanagiri tells of the great renaissance in the Telugu Mission field. Sheltered as India's missions have been, a certain regrettable softness of fibre has crept in, hindering the heroic. But God has a testing time for the Indian church, and perhaps the new world into which we are about to enter will prove the fire that will refine India. The Brahmin caste hates Christianity because it lifts up the outcasts; but with larger growth of political freedom the testing will come.

Then Dr. Levering of Secunderabad tells of the crisis that has come to the Ongole field through the operation which Dr. J. M. Baker had to undergo recently, and the poor health which necessitates the return of Dr. Stenger, leaving 12,000 Christians practically without missionaries and temporarily stopping work on the Clough Memorial Hospital. Dr. Hunt asks Rev. T. C. Johnson of West Virginia to offer prayer, and, as one reporter finely says, a little group of friends in Ongole, India, and a larger company in Cleveland, Ohio, are brought into touch with each other through God's great wireless.

Rev. L. W. Cronkhite of Bassein is introduced as "the Missionary beloved of little children." He says God is wonderfully alert in the adjustments He makes. After a century of effort we find that as many converts have been made in the last twenty-five years as in the previous eighty.

The main address of the session is that by Prof. F. L. Anderson of Newton Seminary, on "Our Opportunity for Remaking Japan." He is introduced by Dr. Hunt, his pastor, as a deacon of the Newton Centre Church, and a member of the late Committee of Eleven (laughter). He describes Japan as the only thoroughly organized native government in Asia, tells of its civilization, character and religions, and discusses the three possibilities before

the nation—a revival of Buddhism, of Shintoism, or an adaptation of Christianity. He mentions factors of our work of which we may be proud—our missionaries, the schools for girls at Kanagawa and Imoji, the work on the Inland Sea, the Tabernacle at Tokio. Our greatest opportunity in Japan is at Waseda University, where as regular professor Mr. Benninghof reaches 12,000 students. He presses the need of two more dormitories for this great work. That his trip to Japan with Dr. Franklin made him an enthusiast for the evangelization of Japan and for Christian education in that Empire, no hearer will doubt.

Now Secretary Franklin introduces some missionaries from his fields, first reading a letter from Pastor H. Andru of Paris describing the awful devastation wrought by the receding German troops in Northern France, and making appeal for our churches in that stricken land and in Belgium. He says Home Secretary Aitchison is soon to present such an appeal to our churches.

The ten-minute speeches that follow are bright and packed full. This is the marvel of condensation, cutting out introduction and waste words and sticking to the text. Rev. C. L. Maxfield of the Philippines tells how the evangelical forces there combined and drove the opium traffic out of the islands; how our new hospital and training school will open new doors of opportunity, especially since the Catholics are divided, one of the halves having excommunicated the pope. Rev. Joseph Clark describes the dark Africa of forty years ago, to show the contrast with the present, when conditions are so much improved. H. J. Openshaw informs us concerning the educational, political and moral revolution which has been going on in China, and greatly amuses by picturing a fleeing Chinaman whose fire-basket in his ample trousers had produced a comic "movie" in West China long before the discovery of the cinematograph. President Tenny of the Japan Baptist Theological Seminary shows how, because we did not in the "middle ages" of our mission work believe in education and thought evangelism began and ended in preaching, we have now awakened in this twentieth century to find ourselves off the main line of progress. Something more adequate is now

seen to be needed. America must reconstruct her relations with Japan; they have kept the gentleman's agreement as to immigration, while we have violated it every year. He touches a sympathetic chord as he speaks of the severe loss experienced in the death of Dr. Dearing and Captain Bickel.

Dr. M. D. Eubank says reconstruction in China must come through the native-born, and points out the strategic location of Shanghai Baptist College at the mouth of the Yangtse.

Then one of the unexpected incidents occurs. Secretary Franklin asks President Barbour to come to the center of the platform, where he joins hands with President Tenny and President White of Shanghai College, both Rochester Seminary graduates. Two others are added to the group: Mr. Tada, formerly of Japan Theological Seminary, now at Oberlin, and Mr. Wu, a graduate of Shanghai Baptist College in 1916, now a student of Rochester Seminary. Pointing out Dr. Barbour as the "home base," Secretary Franklin says incisively, in a voice that rings like a challenge, "Educational missions is not the abandonment of evangelistic missions—don't you believe it!"

Mr. Wu adds his testimony, saying that all but one of last year's class had become Christians during their college course, and that the majority of this year's class will be Christians when they graduate. Education is the quickest and most permanent way of evangelizing China. Dr. Barbour humorously disclaims being the grandfather of this "educational" third generation, declaring that he is rather their uncle and that he is not so old as he looks. He tells of Mr. Wu's creditable record this year at the seminary, referring to his high scholastic rank and his sweet, gentlemanly spirit. Then he generously reminds the audience that there are other seminaries beside Rochester, with records that could equal this, and closed by saying: "Let us not forget to honor that great professor at Rochester, Dr. Augustus Hopkins Strong." A telegram was sent to the latter "telling him what our eyes have seen today." The incident makes a telling finish to another session of impelling interest. Before it closed a thunderstorm of great violence

broke over the city and literally floods of water fell in an hour. Then the sun came out, and by time for the evening session the air was cool and the storm forgotten.

TUESDAY EVENING

All things during the day had been working toward the climax, and it came with this session. There is an audience that would have overfilled the church, and the platform is filled with returned and outgoing missionaries — the latter now having the center of the stage as, a little later, of the interest and attention.

Mrs. Montgomery is in the chair. The Scripture is read by Miss Helen Hunt, Candidate Secretary of the Woman's Society and daughter of the President of the Foreign Society. Secretary Robbins offers prayer. The single address of the session is by Dr. A. F. Groesbeck of South China, twenty years in service. He points out the strategic location of Swatow at the meeting of trade routes, the wealth of the Chinese there, the migratory character of the people, and the spread of Christianity that would follow from their evangelization. China and Japan are to be heard from in the era of world reconstruction. Like all the brief addresses by the missionaries, this has the ring of conviction.

There is an outburst of applause as Dr. Anna K. Scott of Cleveland, past eighty, the first woman physician to be sent to China, is escorted to the platform. Mrs. Montgomery introduces her with loving words, and she speaks briefly. Fifty-six years ago she had been designated to the hill tribes of Assam. She says she has always found the missionary societies most delightful organizations to work for. She rejoices that if she can no longer work in China — though she feels quite able to go back (laughter and applause) — she has a granddaughter in Swatow, as well as a daughter and son-in-law on the mission field. Hearty applause greet the words of this vigorous octogenarian, who has a keen sense of humor.

At last we are ready for the scene that always arouses mingled emotions and that will never cease to hold interest, because it is the consecration of life, and life touches life. Miss Nellie G. Prescott, the Foreign Secretary, is to introduce the young women

candidates. She represents the modern training for effective service, and presents clearly the urgent call for 100 young women for missionary service, as a challenge to pastors and parents. While we are listening to the call from the front in Europe, we must not forget that the kingdom of God must go on and must have volunteers. Fourteen young women are under appointment and twelve of them are present. She introduces them, naming the field to which each is assigned. After speaking, they form a line across the platform. The messages are brief and pithy; glints of humor disclose the fitness for service; modesty and simplicity are the prominent traits. When the line is completed, they sing "We've a story to tell to the nations," and as the audience applauds there are tears in many eyes at the sight of this splendid row of young women, dedicated to the highest Christian ideals. I have seen many candidate groups, but it is only truth to say that I have never seen an equal number that seemed to me so well equipped for the work — almost every one a specialist. This represents the trained qualifications insisted upon properly by the boards today. It is not enough to want to go, one must be fitted by grace, temperament, intellectual and spiritual power and adequate training to do the work required.

An affecting interlude was the calling for Dr. Cronkhite by two of the volunteers — one a young man, the other a young woman — who wished him to know that they were among his child correspondents and led to an interest in missions through his letters. "I'm glad I didn't do anything to discourage them," was his modest way of accepting the high compliment to his fidelity in the by-tasks of a busy life.

We shall not give the testimonies of these outgoing missionaries at this time, because in the September issue we expect to give their pictures, with the brief sketch of them presented in the Program's, "Who's Who." That will be especially fitting, as it will be about the time of their sailing. This applies also to the new recruits presented by Secretary Robbins, twenty-seven being present and speaking. It was a most impressive company, taken altogether. Very significant was the underlying sentiment on the part of nearly all the young men,

that they were in a strait betwixt two—that they had no doubt of their call to the foreign mission field, but they were ready, if their country needed them imperatively, to respond to that call. The patriotic spirit was constantly in evidence, and proved the fitness of these consecrated men for any service. One indeed has been called to serve in a medical corps, and has temporarily changed his place of service. "But I shall for a time do missionary work at home instead of abroad," he said nobly.

When Dr. Gordon C. Adams and his wife had spoken—he going to join his mother and brothers in China—all the new recruits rise and stand while President

Barbour offers the dedicatory prayer. This closes in a solemn stillness one of the most impressive hours of any anniversary and one of the most significant Conventions we have held. Rising high in spirit at many points, this is the culmination. In this hour we have seen the world need and the personal consecration of life that alone can meet that need. In this spirit, if it abide, we shall go forth into the uncertainties of the new year, to conquer in the name and through the might of our Lord.

Friends gather around the missionaries and in visiting groups; and it is with not a little regret that we say good-bye to our charming hosts and to Cleveland, 1917.

Convention Asides

** *The Western Reserve Bulletin* maintained well the reputation of our Convention daily bulletins. It was ably edited by Wallace H. Cathcart, and came out every morning except Sunday and Tuesday. By giving the notices in the Bulletin much time was saved in the Convention.

** Those in charge of the Information Bureau made inquirers feel as though they were doing a favor by asking questions. Nor did it make any difference how unnecessary the questions were.

** One of the busiest men was G. R. Richards, the results-producing Secretary of our Baptist City Missions in Cleveland. He has agreed to tell us something about the work progressing under his direction, and a live work it is.

** The Convention badge is one of the most attractive we have had, and certainly the most significant. It was originated by Mrs. Adams of Cleveland, and its five points represent the goals of the Five Year Program. The ribbon at the top was red, white and blue, of course.

** Noonday evangelistic meetings were held by Rev. D. L. Schultz, Labor Evangelist of the Home Mission Society, and Rev. W. E. Houghton of Indiana, in the Public Square. There were noonday meetings also in the Star Theatre, across the Avenue from the Hippodrome, with addresses by evangelists like Riley, Villers, Neil and Maguire.

** The reports in the *Standard* and *Watchman-Examiner* were excellent, and the second Convention number of the *Standard* was exceptionally interesting. In this, President Barbour's address and the War Resolutions were given in full, and the report of the closing day was the only one that described the session of all most absorbing in interest.

** The college and seminary reunions were largely attended and full of good fellowship. Too bad they cannot have an evening, without stealing it from some session that ought to be attended.

** The total registration of delegates up to Tuesday, the 22d, was 2,108.

** The evangelical pulpits of Cleveland generally were occupied on the 20th by Convention delegates. If we could print all the names, you would know that Cleveland people heard some good preaching that Sunday.

** Talk about Cleveland hospitality. Baptist preachers were welcomed to 25 Methodist Episcopal churches, 17 Presbyterian, 16 Congregational, 10 Disciple, 6 United Presbyterian, 4 United Brethren, 3 Reformed, 1 Welsh Presbyterian, 1 Universalist, and 1 Reformed Episcopal—besides preaching at 20 services in our Baptist churches.

** The Cleveland and Philadelphia Baseball Clubs kindly invited the delegates to the game on Monday afternoon; but rain stopped the outing and the Convention kept at business. Courtesy appreciated just the same.

** Mrs. Montgomery's mission study class at 8.15 A.M. was certainly an unusual feature in the Ball Room of the Statler, into which the attendance overflowed.

** Wanted—Information as to one recess during Convention week that was not filled by some committee meeting, luncheon, banquet, or other official, semi-official or social engagement.

** Dr. W. W. Bustard, Euclid Avenue pastor and chairman of the local committee, was one of the cheeriest and happiest of the hosts. His church is a great religious workshop and character laboratory.

** The Hotel Statler management gave the Convention right of way. As one applicant for a room turned away from the desk, he said to a comrade, "No chance—these Baptist preachers have gobbled up everything in sight, and then some." The tone was not wholly complimentary to the preachers, but he had hit the fact. We received most courteous treatment there, as at all the other hotels.

** Under the heading, "What the Convention Means," the *Standard* gives, in its issue of June 2, the opinions of more than a score of denominational leaders concerning the character and significance of the meetings. The keynote of the expressions is patriotism, democracy, responsibility, consecration. The consensus of opinion is that it was a really great meeting, worthy of the denomination. And the getting of these representative opinions was good journalism.

** The report in *Zion's Advocate* was made by a returned missionary from Bengal-Orissa, Dr. G. H. Hamlen of Balasore. A remarkable piece of condensation, it nevertheless picked out the salient points and possessed the readable quality.

** The exhibits of the Societies were surpassingly good. This unusual attractiveness is to be credited to the Home and Foreign Mission Societies, which had new and inviting and informing material, much of it pictorial. The Publication Society always has an elaborate display, and the Woman's Societies disclosed a wealth of literature.

** The preliminary meeting on Tuesday afternoon, called by the Committee of Eleven, doubtless contributed somewhat to the clearing of the air, though it did not result in keeping the debate from the floor of the Convention, where the matter was settled quite regardless of the well laid plans of committee and compromisers. For once, the Convention did what it had a mind to; and then, no one can ever tell just what a body of Baptists will do.

** It was a graceful thing for Dr. Aitchison, Home Secretary of the Foreign Mission Society, to ask the privilege of presenting the motion that June 24th be observed in all our churches as a Memorial to Dr. Morehouse—a motion passed with unanimous and deep approval by the Convention.

** The Home Mission Society issued a neat patriotic program for its sessions. Mr. Parker C. Palmer, who was responsible for its attractiveness, was in charge of the Society's exhibit.

** The members of the Cleveland Committee were constantly in evidence, seeking to make everybody feel at home and giving assistance

in all possible ways. They represented the spirit of the Cleveland Baptists.

** Many commendations were given Missions for the fine Anniversary Number, with its setting forth of Cleveland and our churches and pastors and missionary workers. It was a great pity that the package intended for distribution was tucked under the stage by an ignorant employe and not discovered until the meetings were closing.

** The simultaneous conferences idea ought in some way to go through the process of a referendum. These sectional meetings may be the best way in which to deal with certain matters of interest, but certainly one afternoon should be enough, instead of three. Let this question be discussed fully in the denominational press during the coming months.

** Other problems remain for that program committee. One is how to make the last day one that will hold the delegates to the end. The suggestion that the last day be omitted seems to have something questionable about it. We suggest that in future, if it is necessary to have any Convention business of a nature similar to that of the Committee of Eleven, such business be put over to the last day. Or else, have all commission and committee reports go there. Put the first things first, in program as in individual and church life.

** Mayor Davis is a Baptist, but like many another proved his ignorance of our denominational development and nomenclature when he tried to name the Northern Baptist Convention. He gave us a manly speech, but had evidently not been coached on that point. While you are smiling at him, can you name correctly the five Cooperating Societies of the Convention? Try it.

** Ex-President Harry Pratt Judson reminded us of the remarkable progress in cooperation since Oklahoma, 1908, especially in view of the suggestion that if you get twelve Baptists together around a table there will be thirteen distinct opinions. "I greet you as fellow Baptists and fellow Americans!" That brought the applause.

** "He was a Baptist through and through, but he loved all who love his Lord." One of Dr. DeBlois' fine characterizations of John M. Peck, who was full of the milk of human kindness, an American of a new type.

** One of the warm tributes to Dr. Morehouse was that by Dr. Barnes in closing his address on the century of home mission achievement; fitting, because of that achievement Dr. Morehouse himself had formed so large a part.

The Convention Resolutions in Full

I THE WAR RESOLUTIONS

Whereas, our country is at war in defence of humanity, liberty and democracy; and whereas, we were forced into this conflict despite the exhaustion of every honorable means by our peace-loving President to save non-combatant life and stop savagery without resort to arms; therefore,

Resolved, That we, delegates to the Northern Baptist Convention assembled in Cleveland, Ohio, May 15-22, 1917, representing a million and a half members of Baptist churches, do solemnly pledge to the President and government of the United States our whole-hearted allegiance and support. (Prolonged applause.) Loving peace and abhorring war, having no selfish ends to seek, cherishing no bitterness or hatred toward any, and expressing our brotherly sympathy for our Baptist brethren in all the belligerent nations — at the call of country, and in response to the dictates of our own consciences, we dedicate ourselves to our just and righteous cause. There are things dearer than peace or life, and for these we stand: — To maintain the sacredness of treaties, honor and humanity as against the doctrine of military necessity, the freedom of the seas as against piracy and murder of innocents, democracy as against autocracy as essential to secure the right of all nations, great and small, to live their life in freedom and security. Beyond this, we war against war itself, seeking to establish as one of the bases of a righteous and enduring peace a federation of nations that shall make another world war impossible. In this struggle for the perpetuity and extension of democracy, Baptists, themselves belonging to a great religious democracy whose founders paid high price in persecution, exile and martyrdom to secure civil and religious liberty, will be found second to none in loyalty and devotion.

1. We summon our churches to awake to the solemn realities and the special duties and responsibilities of the hour. War sets all destructive and demoralizing forces in motion, not only in camp and field but in home and shop and church. To counteract these forces is now the mission of the church. When the ideals of patriotism are expressing themselves mainly in terms of military service, let not our churches forget that their supreme service to the nation is ministry to its spiritual life, the upholding of ethical ideals, and the development of the Christian character that determines the value of the man in the trenches as in all spheres of life. It is the first duty of every church to see to it that the community morals and the spiritual interests of the church do not deteriorate under the war atmosphere, and that the spirit of militarism does not fasten itself upon our people.

2. We summon our churches and pastors to the evangelistic opportunity. Never was the door more open to the hearts of men, who, brought face to face with death, are learning the true values of life and the need of the soul for God. In an hour when those who make no profession of religion are freely sacrificing for country, the church that fails to show the sacrificial spirit will become an object of contempt to the world.

3. We recommend that every church set itself at once to its high commission, to furnish to its community an outstanding example of Christianity — of prayer, consecration, trust in God, simple living, unselfish service and self-

sacrifice. Let it enlarge its evangelism, its works of relief and mercy. Let it increase its giving, in order that our missionary enterprises may not suffer, lest by curtailment we lead the world to question the sincerity of our professions and close the one supernatural channel through which we can testify to mankind the reality of our proclamation of Christian brotherhood and love. Not contraction but expansion is the imperative of the crisis. No church can remain static. Let our churches realize that every goal of our Five Year Program, which was adopted before we were at war, is intensified in importance and possibility of power by the present emergency. Not one of our operations can be abridged or abandoned without recreancy. To fail to serve our world in face of the spiritual needs of the hour would be infinite treason to the kingdom of God.

4. We summon our churches also to definite forms of service growing out of war conditions. First is the duty to care for the moral and spiritual welfare of our boys, our sons and brothers, in the army and navy; to follow those who go out from our churches with prayer and sympathy and frequent messages, keeping them constantly conscious of the home remembrance, confidence and loving solicitude, to inspire them with the thought that the church regards them as its special ambassadors for Christ, and trusts them not only to hold fast to their profession but to lead their comrades to the Saviour, who can keep them clean in life and pure in heart amid all temptation. We urge the inestimable importance of this spiritual oversight and stimulus from home and church.

5. This will greatly assist the army and navy chaplains in their difficult and essential ministry. We urge our churches to assume a new attitude of prayerful and sympathetic helpfulness towards these men, who are the direct representatives of the churches in army and navy. Our churches should supply our Baptist chaplains with such equipment as they require to interest the men under their charge and thus protect them from the evil influences inevitable under abnormal conditions. Only when our churches recognize the worth of the chaplain's service will it be possible to secure men of the needed qualities for this position.

6. In the camps, in addition to the religious and social service of the chaplains, the International Committee of the Y. M. C. A., which has done such notable work in the prison camps and war zones of Europe, plans an extensive service to safeguard the morale of our army, and has been officially recognized by the government for this work, for which a fund of three million dollars for the present year has been largely raised. The Association is also a representative of the Christian Church, whose members are its warm supporters. We heartily commend its great and marvelously efficient war work. In the Red Cross work the churches are deeply engaged, and in this field our Baptist women find wide chance for service.

7. It is understood that the War Department has established or will establish military zones of safety around all camps and military posts and naval stations, prohibiting liquor and contaminating evil in these zones. We call upon our churches to see that this is done, so that the scandalous conditions, such as marked the camps on the Mexican border, may not be possible again.

The least our government can do is to protect those whom it calls to the colors from perils quite as deadly as shot and shell.

8. We call the attention of our churches to the fact that there is another zone, just outside the military zone, which summons them to a special and vastly important service. In this zone, which is not under federal control, soldiers on camp leave will be exposed to all the evils that are allowed to infest the camp environment. It is for the churches to make it their task to create the public sentiment that will abolish liquor and commercialized vice in this district, secure the rigid enforcement of law, and provide wholesome recreation and attractive religious services. There is a mighty challenge to the churches to cooperate in making this danger zone safe and wholesome. Local churches cannot do this work alone. We suggest that here denominational aid should be given, and that churches which have pastors specially gifted to reach men should gladly give them for a month or more, as needed, to preach and do personal evangelistic work in cooperation with the local pastors and chaplains. We urge our churches not to neglect this unparalleled opportunity to bring the church and its saving ministry close to the soldiers, thus serving our Baptist boys also in their times of special strain. Let men no longer ask, Where is the Christian church? In every way possible we urge our pastors and churches to cooperate heartily with the State Councils of Defence.

9. We commend the work which the Y. W. C. A. is planning to do for the protection of girls and women — a work needed not only in the vicinity of camps but everywhere; and we urge upon the women in all our churches their solemn responsibility to teach by example and precept the necessity of unusual caution in order to guard against the perils arising from the fascination of men in uniform, and from the tendency to indulge in flirtation and familiarities that in ordinary circumstances would not be tolerated. Let our churches take to heart now the lessons taught by other nations at war, and do all that is possible to save our country from the worst evils that could be inflicted upon generations to come.

10. By doing their full duty in the present crisis, our churches will be making the best preparation for the period of reconstruction and reconciliation after peace has come, as well as saving us from spiritual bankruptcy at home while we are waging war abroad. Now is the day of days for the church to rise to a new vision of God and with a reinvigorated faith assume her rightful place, calling all men everywhere to repentance and faith in the living Son of God, Jesus Christ the Captain of our Salvation. Then shall she have her part in ushering in a truly Christian commonwealth — the kingdom of God on earth.

11. *Resolved*, That the Northern Baptist Convention in session in Cleveland, Ohio, representing one and a half million members of Baptist churches, and over four millions of our population, who have given thousands of our boys, brothers, husbands to the service of our country in its present need, most earnestly request that Congress, as a war measure, shall prohibit the manufacture and sale of alcoholic liquors in the interest of our food supply and of the morale of our Army and Navy and of the Nation. We also earnestly request that the sanitary zones about the military camps and naval stations be so conducted and extended as to protect adequately our sons and brothers from the assaults of vice commercialized or clandestine. The homes

throughout our land join in asking you to safeguard their precious members whose welfare is of the utmost importance.

(This resolution, presented by the Social Service Commission, was adopted by the Resolutions Committee as its resolution on temperance.)

II

COGNATE MATTERS

12. *Resolved*, That since we are asked by our Government to do everything possible to increase the production and check the waste of foodstuffs, in order that we may relieve necessities abroad, we deem it only fair to demand of our allies who look to us for food supplies that they no longer allow the worse than waste of foodstuffs in the manufacture of the liquors that destroy the fighting capacity of their men in addition to consuming foodstuffs needed by their people. With this we join our petition to our own government to prohibit the use of grain in the brewing or distilling of liquors.

13. *Resolved*, That in this time when every effort should be put forth by our churches to prevent such increase of juvenile delinquency here as has befallen other nations at war, we commend the Daily Vacation Bible Schools, and urge co-operation with the Publication Society in promoting this work. We call attention also to the unique opportunity to instruct boys and girls in practical patriotism through service in connection with local chapters of the Red Cross.

14. *Whereas*, the war has already drawn and, in all probability, will continue to draw a larger proportion of young men and women from our colleges than from any other group, and *whereas*, the National Council of Defence in consultation with the colleges of the United States has urged that young men below the age of liability to the selective draft continue in college in order that during the full period of the war as well as after the war they may be prepared to render their best service to the country; therefore,

Resolved, That the Northern Baptist Convention urge upon all the churches the immediate necessity of sending their young men and women to college in larger number than ever before; That we call the attention of the churches to the fact that the Baptist colleges of the United States in cooperation with the National Council of Defence will so change their calendar and curriculum as to render their service most effective;

15. *Resolved*, That in view of the appalling disaster that has, under Moslem misrule, overtaken our Christian brothers and sisters of Armenian and Syrian nationality in the Near East, and in view of the imminent danger of starvation that threatens the survivors, we commend this cause to our churches as one of the most pressing for immediate relief if these imperiled fellow Christians are to be rescued.

16. *Whereas*, the people of Russia, following as we believe the leadings of Almighty God, have thrown off the yoke of autocracy with a view to the establishment in its place of a free and democratic form of government; and *whereas*, the constitution of a democratic form of government by the people of the United States of America has proven such a blessing not only to them but also to the whole world;

Resolved, That we, the delegates representing more than a million and a half Baptists assembled in the Northern Baptist Convention at Cleve-

land, Ohio, U. S. A., hereby extend to the Russian Duma and the people of Russia our heartiest good wishes for the success of the new government, and we assure them of our prayers that liberty, justice and righteousness may be secured for the entire Russian people.

17. In view of the extraordinary international situation which confronts the nations and which profoundly concerns all Christians and churches,

Resolved, That our churches be requested to establish local committees for cooperating with the World Alliance for Promoting International Friendship through the Churches; that groups within the local church plan the study of a course on Christian Internationalism; that our religious papers be requested to keep our membership informed of the activities and programs of the Alliance, in order that as one regiment of the great Christian Army of the United States we may keep step with the other denominations and be ready to do our part effectively in Christianizing America's international relations.

18. *Resolved*, that we heartily sympathize with the Polish people in their desire for the establishment of a free and united Poland, and congratulate them upon the virtual promise of such a nation by the provisional government of Russia, as well as upon the approval of this project by President Wilson. We also express to our fellow Baptists of Bohemian descent our sympathy in this hour of trial, and our hope that in the coming peace the land of John Hus may once more be the land of civil and religious liberty, the home of democracy.

19. *Resolved*, that we reaffirm our traditional doctrine of religious liberty, as guaranteed by the separation of church and state, and our consequent opposition to the use of public money for the support of schools and institutions, wholly or in part under sectarian or ecclesiastical control; that we petition Congress for the amendment of the constitution prohibiting such use of public money, and the coming Constitutional Conventions in Massachusetts and Indiana for similar action in that State.

III

DENOMINATIONAL CONSERVATION

20. *Whereas*, We believe that the conservation of the membership of the local church is essential to our denominational growth and effectiveness and that the practice of many of our churches is not conducive in the highest degree to such conservation, we, therefore request the Executive Committee of the Northern Baptist Convention to appoint a "Committee of Three on Local Church Membership," whose duty it shall be to make a study of the problems confronting the local church relating to its membership rolls, its practice in dismissing members by letter and

its attitude toward non-resident members; this committee to make printed report of its findings and recommendations at the convention of 1918.

A ROGER WILLIAMS MEMORIAL

21. *Whereas*, in our Nation's Capital other denominations have erected and are erecting memorials to their great leaders and suitable expressions of their denominational principles, and *whereas*, Baptists have in Washington a splendid site, which all agree is the strategic one for the purpose of such a Baptist memorial, therefore

Resolved, that the Northern Baptist Convention heartily approves of the proposal to place upon the site now owned by the Immanuel Baptist Church in Washington, D. C., a Roger Williams Memorial Baptist Church and statue as a worthy tribute to our pioneer leader and a fitting expression of the principles for which we as a denomination stand; that the Convention appoint a committee to confer with a committee of the Southern Baptist Convention and of Washington Baptists in the carrying out of this plan.

THE VOTE OF THANKS

22. *Resolved*, That we extend our hearty thanks to the Cleveland Baptists and their representatives on the Cleveland Committee of Arrangements, who have provided so bountifully for our comfort and convenience, and made our stay in their beautiful city so pleasant. Our thanks are given also to the press, to city officials, to the boy scouts for faithful messenger service, and to all who have had part in our entertainment. Cleveland courtesy will not be forgotten. The thanks of the Convention are especially extended to Mr. Paul Keith, President, and Mr. E. F. Albee, Vice-President, of the Hippodrome Company, for the use without compensation of the beautiful auditorium in which we have met; also thanks to Mr. J. F. Royal, the local manager, for his hearty cooperation; and to Mr. Charles Doty, President of the Hippodrome Building Company, for the free use of the Exhibit and Committee Rooms. Special thanks are also due to the Euclid Avenue Baptist Church for the use of its meeting-house.

On motion of Rev. H. B. Grose it was voted that the first resolution in the report be printed immediately and sent to all the pastors in the Convention's constituency, with the request that it be read in all our churches.

On motion of Rev. E. H. Dutton, of New York, it was voted that we refer to the Executive Committee with power the matter of appending to the series of war recommendations a request that in the local church a Committee of War Cooperation shall be constituted, to study in detail the recommendations and coordinate the forces of the church in order to give them effect.





Dr. Henry L. Morehouse

WE have given place in this issue to the Memorial Service for Dr. Morehouse held in Cleveland, with the admirable address of Dr. Crandall in full. Tributes have been paid by many who knew and loved Dr. Morehouse, who recognized the sterling quality of his manhood and the devotion with which he used all his ability and energy in the cause that had become a part of himself. He was an ardent American, a believer in American ideals and institutions, a lover of liberty and democracy. He saw with clear prevision the things needful to a right development of our country. Problems delighted rather than daunted him. The relation of home missions to the solution of the grave issues raised by race prejudice and rapid immigration was his constant study. But he took no narrow view. He saw the home base in its relation to the world-wide enterprises of the kingdom. He rejoiced in the fact that the churches established and fostered by his Society were found among the liberal supporters of the foreign work. His was a large and liberal soul, incapable of the petty or mean. His charity and charitableness were a silent rebuke often to his friends when unjust criticism or action made them indignant. He had learned how to suffer and be strong, how to be patient and to wait. So men came to know and admire and rely upon him. So the denomination to which he belonged by conviction came to honor him, and the leaders of all denominations

to esteem him, as an outstanding figure in the Christian world.

The Editor of *MISSIONS* was a college student when he first knew Dr. Morehouse, and has prized his friendship through all the years since, the last fourteen having been spent in close association. He was a firm friend, a wise counselor, not wearing his heart upon his sleeve, but disclosing that heart's wealth to those who came near to him. A man of affairs with the statesman's mind, his was a poet's nature, and he had the heart of eternal youth. No truer tribute could be given him than to say that he was "a good servant of Jesus Christ."



A Heroic Missionary

Captain Bickel was a character of heroic proportions, in whom the highest ideals of missionary service were fulfilled to an extraordinary degree. His death means an incalculable loss. While his work was unique in several ways, his own personality, rather than the peculiar conditions under which he labored, gave force to his efforts. He was always the sturdy seaman, and able to command, but at the same time unostentatious and ready to serve the most lowly. He lived in closest fellowship with those to whom he ministered. "To minister, and not to be ministered unto" was a passion of his life. In him were found the gifts and graces that make truly great missionaries, and which won for him the high place he held in the affection of missionaries of every denomination and in the confidence of Japanese of every class.

Missionaries of all societies will feel that the Christian movement in Japan has sustained a great loss; government officials will consider that an influential factor in the promotion of international good will has been removed; a multitude of the Japanese people on the islands of the Inland Sea will be grief-stricken; many in America will join the Board of Managers of the Foreign Mission Society in personal sorrow. We shall have an appreciation of his life and work in a later issue.



Open Door in Mexico

Supt. G. A. Brewer, who has recently returned to Mexico from a visit to the United States, in a letter to the Home Mission Rooms, writes: "I am surprised

and overwhelmed with the appearance of things. Crowds of people are literally clamoring to hear the gospel message in Mexico. There never has been a time in all the history of our work when the people wanted to hear and know and follow our teachings as now. It begins to look almost like another mass movement such as they have had in other foreign countries. These are truly great days and we must not let these open doors close to us, for lack of men or means. The Mexico City church is holding no less than seventeen services per week in its various departments of activity. They are conducting a Chinese mission, doing some real settlement work in one of the poorer districts, feeding 75 hungry children every Sunday morning before the Sunday-school hour, and have from 50 to 75 women at the church every Friday sewing, repairing and making garments for the poor and needy.

A Message from the Five Year Program Committee to the Churches

THE world war has crystallized the issues confronting the church. We have been forced out of a complacent satisfaction with moderate progress and moderate sacrifice. As followers of Christ we must advance lest we retreat. Our nation has entered the conflict with the deep conviction that it is a war for democracy and for humanity. To have sought national aggrandizement, indemnities, commercial expansion, or even the militaristic enforcement of democracy, would have been inconsistent with our Christian ideals. In such a moment the church cannot stand by as an inactive spectator. Our nation's greatest asset at this time is the Christian courage and faith which should flame from the heart of every disciple and inspire the whole nation to sacrifice and service in a cause which we believe to be of God.

We face a supreme Christian opportunity. The war is plowing deep furrows in the life of all nations, and in these furrows must be planted not only the seeds of political and economic liberty, but also of Christ's spiritual democracy. As Baptists the opportunity is peculiarly ours. We have always stood for democracy and spiritual freedom. Let us rally to preserve the Christian message and to extend the principles of Christ's teaching upon which alone democracy can safely rest.

We must translate our allegiance to the Master into a definite program of service. This is no day for ecclesiastical slackers. As our nation is making a survey of our national resources and is mobilizing all that may be useful,

so should we as a Christian body survey and mobilize the resources of our denomination. It is fortunate that at such a supreme moment we have already entered upon a program of expansion. The Five Year Program anticipates the present situation and is accentuated by the present need.

Every church should submit itself to severe self-examination and realize upon all its spiritual and material assets. To that end let every church adopt definite measures:

(1) To fortify in the Christian faith the young men who are to fight for our nation; to surround them in the training camp and at the front with wholesome moral influences; to support them and those they leave at home in every sort of relief work.

(2) To enlist new disciples for Jesus Christ by persistent personal and church evangelism.

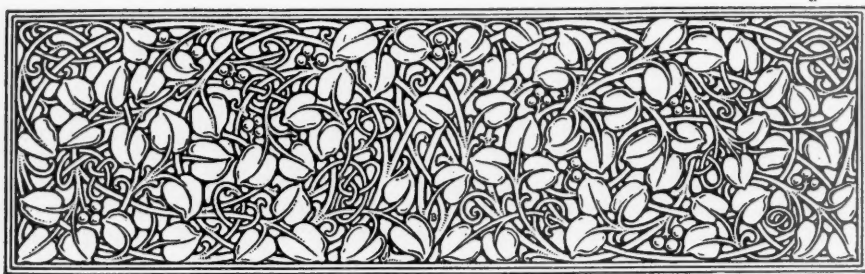
(3) Even in this hour of war to call upon young people to devote their lives to the service of the Kingdom as ministers and missionaries.

(4) To increase its contributions for the support of the world-wide work of the church.

Is your church mobilized? Make your program of service at once and renew it on Five Year Program Day, October 28th, 1917.

SHAILER MATHEWS,
HELEN BARRETT MONTGOMERY,
CARTER HELM JONES,
P. H. J. LERRIGO,

For the Five Year Program Committee.



Memorial Service for Dr. Henry Lyman Morehouse

AT CLEVELAND, SUNDAY, MAY 20, 1917

THE Memorial Service for Dr. Morehouse was deeply impressive, but the hour was unpropitious. Sunday morning at 9.15, after such intensive days, was too early for the many, and it was a pity that a different hour could not have been found, in which all the delegates could have done honor to one who had so long represented all that was best and strongest in the denomination.

The addresses left nothing to be desired. President Barbour presided, and all parts were taken by those with whom Dr. Morehouse had been intimately associated. The opening prayer was offered by Dr. Howard B. Grose. Dr. John R. Brown of Bridgeport, a member of the Home Mission Board, traced Dr. Morehouse's ancestry — the name originally Muirhouse, his grandfather a Scotchman who exiled himself to escape religious tyranny, his mother of the old Lyman Connecticut stock. The grandfather refused to pay tithes to the Standing Order and every year lost some of his goods for that refusal. He was an ardent leader in the little Stratfield church for a quarter century. His son pushed out first to Dutchess County, where Dr. Morehouse was born, and then on to Avon, N. Y., where the family home was established. Dr. Morehouse inherited his strong feeling of spiritual reality and his power to deal with facts in the raw. We know what he stood for, how he could go into the heart of a thing. Spiritual pioneering was his inheritance. The last camp-fire of the pioneer is out! The spiritual fire that

began to burn in Scotland, that was brought to Connecticut, thence to New York, and spread itself to an entire denomination, is now our priceless possession.

Dr. George Caleb Moor, his pastor at the Brooklyn Temple, spoke of him as a church member. To the denomination Dr. Morehouse was a missionary statesman, a masterful personality and inspiring leader; to his home church he was a loyal member, a regular attendant, a wise counselor, a generous giver, a devout worshiper, the pastor's true friend and the people's big brother. This noble man never left the service until he had grasped his pastor by the hand and said a word of encouragement. Every little while a letter would come from his desk cheering the pastor's heart. How he rejoiced in the evangelical policy of the Temple. For years he was superintendent of its Sunday-school, and until a year ago a valued trustee, always interested in its progress. When the Temple burned down, one of the first messages received was written by that hand withdrawn for a moment in the shadow, saying, "The Temple must be rebuilt; it is absolutely necessary to the evangelical life of the Borough of Brooklyn." You knew him as a conspicuous leader. We knew him as a humble, devout and earnest member. We who have heard Dr. Morehouse pray shall always dwell in the atmosphere of holiness. To those of us who have heard him speak there will always be a silent literature in the heart. To those of us who remember his noble

face there will always be a picture gallery of the mighty dead.

Dr. Charles L. White, his associate in the Rooms, spoke of him as the Secretary. He said in substance: Our dear friend was never of more heroic stature than when, at the crest of the hill up which he had been climbing for nearly 83 years, he stood boldly out against the sky line as the day of his life ended. Weary in the work to which he devoted his life with a consecration that amazed his comrades in service, it seemed imperative a few months ago that he should go to Florida, where, lingering and hoping against hope, he did not swiftly recover, if even he held his own in strength. Returning home by easy stages, the day after he arrived he sat at his desk once more, signed his name to a few official documents, commented with that strange intuition by which he was able to arrive at a judgment quickly after a most careful induction, and then went around to all the desks and all the offices on the tenth floor of our building and said "Good-morning," with a word of cheer for every one from the office boy to the secretaries. His "Good-morning" was really a "Good-bye." The next day at sunset he passed into another room of his Father's house. A few days later, at Avon, N. Y., where he grew up as a lad and where he had the vision of service come to him, we laid away all of him that was mortal.

That morning, on arriving at Avon, the porter of the train timidly said to me, "Did I not hear you mention the name of Morehouse? Could it be possible that it is the same man after whom the college in the South where I studied three years was named?" I told him it was; and when I explained to him the purpose of our journey, the tears came in his eyes. The next morning, returning to New York by another railroad, I ventured to inquire if our Pullman porter had ever heard of Dr. Morehouse. His face brightened, and he said: "I knew him. My life was greatly improved spiritually by his messages, for I was a student at the Union University at Richmond, Virginia." I could have asked that question of a thousand Indians on the Western plains. I could have asked that question of thousands of men and women and children in any part of this

country and in Mexico and Cuba and by the sea in Porto Rico, and faces would have brightened, for Dr. Morehouse in some way had built his life into others.

Dr. Morehouse passed from the farm to become a scientific farmer in the kingdom of God. He studied races as men study soil. Nationalities were his friends. He taught men all over this country to plant their altars where they plowed their acres. He had the soul of an apostle, the intuitions of a prophet, the wisdom of a statesman, and the heart of a Christian gentleman. Patient with the frailties of his comrades in service and generous in his praises of their labors with him in the kingdom of God, he knit us closely into his heart. Mr. Emerson must have had such a man as this great personality in mind when he said that an institution was simply the shadow of an individual. Dr. Morehouse so intimately related himself to the depth and height and breadth of the work of the American Baptist Home Mission Society that his name will be forever synonymous with its work and influence. For nine years I shared his burdens. I sat at his feet. He was incomparably the greatest teacher that I ever had, and thousands of his friends will say the same of this master of methods and master of men.

The memorial address by Dr. Crandall, which we give in full, was a worthy tribute from a warm personal friend of many years.

President Barbour said in closing the service: For the past two weeks I have been thinking of the words which Beecher spoke of Lincoln, "You I can comfort, but who shall speak to those twilight millions to whom his name was as the name of an angel of God." Not to twilight millions but to twilight tens of thousands the name of Henry L. Morehouse was as the name of an angel of God, for when he went one of the staunchest and truest friends of the Negro race in America passed from us. Pass on, thou hast overcome! If we had the books in the seats this morning we would sing this hymn—this is a service of sorrow but not of gloom:

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.

Alleluia.

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.

Alleluia.

From earth's wide bounds, from ocean's farthest
coast,
Through gates of pearl streams in the countless
host,
Singing to Father, Son, and Holy Ghost,
Alleluia!



**Address by Dr. Lathan A. Crandall
of Minneapolis**

Ever since the home-going of Doctor Morehouse, I have been hearing one of our Lord's immortal sayings: "If any man would be first among you, let him be your servant." This is more than a text; it is the supreme interpretation of life. Taken with that other wonderful paradox, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it," it not only lets us into the secret of Jesus, but into the secret of every life that has large worth for the world. High birth, vaulting ambition or great material possessions often determine one's standing in human society, but these things purchase no primacy in the kingdom of God. The "will to power" curses the world and debauches the soul that holds it, except as it blossoms from the "will to serve." Leadership is no inherent right. If any man comes to it, he must travel the path marked by the footsteps of One who could not save himself because he would save others; and this is so not because of arbitrary enactment, but by immutable law of life. Leadership to be real must be based upon the admiration, trust and love of our fellows. These do not spring up in answer to an imperious demand, but as does the flower from the earth when wooed by the rays of the sun and quickened by the showers of spring. Call the roll of those whom the world cannot forget. Paul! A bond-servant of Jesus Christ. Luther! Recoverer to the Christian world of the transcendent truth that salvation is by faith and not by magic. John Howard! Tireless benefactor of those who rotted in English jails. Florence Nightingale! The angel of the battlefield. Abraham Lincoln! Liberator of an enslaved people and savior of a nation. And if today we add another to the long list, what shall we write opposite the name of Henry L. Morehouse? I know of nothing more true, nothing more appropriate than that by which the greatest Christian of all the centuries delighted to be known: "Your servant, for Jesus' sake."

This is not a biography, but an attempt to express our love for Doctor Morehouse and to note some of the qualities which called it forth. That such an attempt will come far short of being satisfactory is beyond peradventure. We can never measure the great emotions of the human heart with the tiny cup of human speech.

The greater the love, the greater our failure when we try to put it into words. Then, too, we stand too near to permit of the clearest vision. We see this or that admirable trait and some of the things which he accomplished, but only time will reveal the full value of his contribution to human well-being, and those who come after us will be able to estimate him more justly than can we who knew him in the flesh.

I have said that he commanded the admiration, the trust and the affection of his brethren. This did not happen; it was caused, and the cause lay in the man. By virtue of what he was, our attitude toward him is what it is. He was no poseur seeking to draw attention to himself; no sycophant trying by specious flattery and feigned interest in others to produce a favorable estimate of himself. We admired him because he neither flattered nor played to the gallery. He was notably sincere. He may not have pleased us always with the views which he advanced, or the plans which he championed; but no man ever thought of him as playing a part. And genuineness is essential if others are to trust and love us. A genuine ten-cent piece is of larger value than a counterfeit ten-dollar bill. It is said that our age is marked by a hunger after reality. If this be true, then he answered to the appetency of his age, and so commended himself to those with whom he had to do. However acute and brilliant the trickster may be, we cannot trust or love him. Dr. Morehouse never dealt in subterfuge or quibble; he was too innately honest. As he saw he spoke, and whether his words seemed to us wise or unwise, men knew that his utterance came from profound conviction.

But we had learned to expect from him wise counsel. It is safe to say that no one among us was heard with greater respect upon any question having to do with denominational affairs or with the interests of the kingdom of God than was he. And the value of his advice was not all due to long experience. The Lord endowed Dr. Morehouse with a fine quality of brain-stuff; otherwise, no amount of training would have made him the man he was. The wise use of opportunity, the constant exercise of his powers, served to develop and exhibit his native ability. Dr. M. B. Anderson once said, — "There is one thing the University cannot do; it cannot furnish brains." Neither the passing of time nor careful cultivation ever changed a cabbage plant into a calla lily. Experience increased Dr. Morehouse's power for helpful service, but it was native ability to think straight and to distinguish the important from the trivial in the problems which he faced, that enabled him to make wise use of experience.

Beecher declared that the only genius of which he had any knowledge was the genius for hard work. Judged by this standard, our friend was an extraordinary man. Idleness made him unhappy. Some have capacity for toil without the inclination, and some the inclination without the capacity. Dr. Morehouse had both capacity and inclination. With great physical vigor went an insatiable appetite for work. He found him-

self in a world where important tasks are a constant challenge, and joyously he answered the challenge. His ideal world was not one in which people have naught to do but "sit and sing themselves away to everlasting bliss," neither was his heaven a place for masterly inactivity. For him, the privilege of labor was a proof of God's goodness to man. In this unquenchable desire to share in the world's worthwhile work, we discover at least a partial explanation of his rare usefulness. In his all too rare vacations, he rested by doing something other than his accustomed work. As a guest in our home soon after his return from a holiday spent in Hawaii, he recounted his then recent experiences. Nothing had escaped him. He was a walking encyclopædia of information concerning soil, climate, people, volcanic action and unrealized possibilities of this Paradise of the Pacific.

Because of his passion to serve, his untiring energy and his prophetic vision, his life fruited in great increase of our denominational efficiency. He was at the same time temperamentally conservative and a born adventurer. He was cautious about committing himself to experiments, but eager to fare forth in untrodden ways if only they promised to lead to an increase of territory for his Lord. He loved the old paths, but was not afraid of new ones, and when he had caught the vision of something that ought to be undertaken for God and God's children, with what majestic devotion and tireless zeal he gave himself to its accomplishment. A part, at least, of his philosophy was summed up in a pregnant sentence which some of you may have heard him utter in San Francisco two years ago this month: "Whatever ought to be done, can be done." No man can believe that who does not know God. It was his vital sense of the Most High, his sublime confidence that God is in his world and really working out through weak humans his divine plan, that made Dr. Morehouse an incurable optimist and gave to him his secure place as premier among constructive religious statesmen. He served a living Christ, who is evermore fulfilling the promise of His presence. He might have made his own the words which Browning, in "The Death in the Desert," puts into the mouth of the aged John:

"To me that story, aye, that life and death,
Of which I wrote it *was*,
To me it *is*; is here and now.
I apprehend naught else.
Is not God now in the world
His power first made?"

Would we catalogue that which he accomplished? It cannot be done. Thank God that it is so; for this means that beyond the identifiable results of his service are rich fruits of which only God knows; that the good seed which he sowed has not as yet all revealed itself in golden harvests, but that some of it will ripen long after the name of the sower has been forgotten. But we do well to rejoice together in that enlargement of life which he helped to bring about,

in the tangible evidences of his wise and strong leadership. For thirty-eight years he gave himself to the noble task of winning "America for Christ." He was a specialist in Home Missions, but like every true specialist, the windows of his life were open toward every department of human endeavor. He knew that Paul's declaration, "We are members one of another," is not less true of collective movements than of individuals. It was his special task to develop the kingdom of God at home, but his interest in work among non-Christian peoples in distant lands was deep and abiding. Among the many notable contributions which he made to our denominational life, and so to God's kingdom, perhaps the one which stirs our hearts most profoundly was the organization of the Ministers and Missionaries Benefit Board. He knew the pastor's life by experience. When he went to East Saginaw, he turned his back upon enticing opportunities for money making, that he might do his bit in making the world over after the thought of God. When he saw men and women, who had given themselves through long years in unselfish devotion to God's work, living in dire poverty or as the beneficiaries of a cold public charity, his spirit was stirred within him and he cried aloud. Yea, he indicted us for criminal neglect of our own, and we could not do other than plead guilty. He not only awakened us from our lethargy, but led us to undertake. As we are met in this Memorial Service, all over this land prayers of thanksgiving to God are going up, tremulous with gratitude and with great affection, from those for whom life's evening time has been lighted up by that which was wrought out by Dr. Morehouse.

Reference has just been made to his first pastorate—that at East Saginaw, Michigan. While he will be remembered as the great administrator, we must not forget that he was first of all and to the end, a preacher of the Evangel. He loved the pastorate and was eminently successful in it. Only the insistence of his brethren and his own sense of duty led him to take up another form of ministry. You who have heard him will agree that he was a great preacher: great because he had a great message, clearly apprehended and adequately declared. Who of those present at Des Moines four years ago will ever forget that masterly setting forth of the Baptist task? In August of 1905 we were together at the Annual Meeting of the Welsh Baptist Union, held in the little mining town of Abercairn, South Wales. On a beautiful afternoon Dr. Morehouse preached in the open air. A covered rostrum had been built at the foot of a grass covered hill, and 5,000 people sat upon the hillside. In that same place, twenty-five years before, the immortal Spurgeon had spoken to a spell-bound multitude. It may have been the associations, it may have been the unusual circumstances, but whatever the cause, Dr. Morehouse spoke as one inspired. In that hour there came to me a new revealing of the man's passionate love for men, confidence in God, and power to present divine truth.

We shall see him here no more. He fought a good fight, and died as he would have wished — on the field of battle. We shall miss him sorely, for he was more than a great leader — he was our friend. Explain it as you will, he captured our affection. Sometimes we learn to love people because they are so helpless, so dependent upon our offices. No such explanation suffices in his case. Were it fitting to introduce the personal element here, not a few of us would gladly speak of intimate and sacred experiences, in which he was God's chosen messenger to bring us help; but this would not make clear the universal affection which he commanded. Possibly it was because long ago he decided to "Build his house by the side of the road and be a friend to man." As men passed to and fro before his dwelling, they heard from him no railing accusations, no caustic arraignment. If he had no word of counsel, of cheer, of encouragement, he kept silent. He looked out upon all men through eyes aglow with friendship, and men's hearts answered back to the love which filled his own. If the spirits of the departed hover above those who remain for a little here upon the earth, he is among that great cloud of witnesses, looking down upon us today, as we meet to do him honor. If he could speak to us, he would say, "Be in earnest; do not trifle; what ought to be done, can be done."



The Funeral Service in Brooklyn

The funeral services for Dr. Morehouse were marked by extreme simplicity, in conformity with his request of some fifteen months ago, when he was very ill and not expected to recover. At three o'clock, at 56 South Oxford Street, Brooklyn, N. Y., May 8th, there gathered in the parlors of his home, his relatives, his associates at the Home Mission Society Rooms and kindred organizations in the same building, his pastor, several representatives from his home church, and a few lifelong friends. Dr. Wallace Buttrick, Secretary of the General Education Board, offered the invocation; Dr. W. A. Granger, Secretary of the New York Baptist State Convention, read the Scripture; Dr. Curtis Lee Laws, Editor of the *Watchman-Examiner*, offered prayer; Dr. C. L. White, Associate Corre-

sponding Secretary of the Home Mission Society, spoke of Dr. Morehouse's relation to the Society; and Dr. George C. Moor, his pastor, spoke of his relation to his church. The church quartet sang three selections, "Abide with Me," "Still, Still with Thee," and "Jesus, Lover of My Soul." Dr. Robert S. MacArthur offered benedictory prayer. The friends looked on the face of the departed leader for the last time, — and it was over, a funeral at his request without floral remembrance except two pieces from those who would not be denied that last privilege. The body was taken for interment to Avon, N. Y., the boyhood home and where his parents are buried.



"Led About"

By H. L. MOREHOUSE, D.D.

"He led the people about."—Ex. 13:18.

Here I wander, while I wonder
What the Lord's ways mean for me; —
Forward, backward, thither, hither,
Misty maze of mystery!

Round and round upon my circuit,
Painful progress, if at all;
Travel-wearied, weather-beaten, —
Lord, my strength, my faith is small.

Marching now to martial music,
Mourning over sore defeat,
Numb, but "dumb because thou didst it,"
Fall I, fainting at thy feet.

Upward to the heights elysian,
Down to depths all dark and drear,
Vivid contrasts vex my vision,
Pain, perplex, and fill with fear.

Thus of old "thy flock thou leddest;"
Murmured they, as murmur we; —
Hush, my heart! The shepherds' secret
May be half revealed to thee.

"Led about," — through storm and sunshine,
Elim's palms and scorching sand, —
Thus He chastens, cleanses, fits us,
Brings us to the Promised Land.



THE HELPING HAND

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

WITH THE EDITOR

IF only all the blessed missionary workers could have attended the meetings in Cleveland and caught the atmosphere, the year's outcome would be secure. The church in a world at war has an opportunity never before hers, to set forward the Kingdom. She faces a danger also, of delaying His appearing if she yields to cowardice or sloth.

Dr. Lamson told a story in his address that gathered to itself the temper of the Convention speeches. A college boy, he said, hung in his room a motto, "Give me Third." When asked what it meant he said that his mother had given it to him as the secret of a happy and useful life, and that it meant—"Christ first, the other man second, myself last." What might be the history of this year if such a spirit could possess our hearts.

When the news of the death of Captain Bickel of the Gospel Ship on the Inland Sea of Japan was told, a sense as of personal loss was felt in the Convention. Dear Mother West, in conversation with several, told how Evelyn, Captain Bickel's only and well-beloved daughter, received the news of her father's death. She is attending school in Newton Centre, and Mother West had to tell her when the cable came.

"If you were not a brave girl, Evelyn," she said, "I could not bear to tell you the news that has just come from Japan."

"It is my father?" said the young girl, looking at her steadily. And then, as the news was gently broken to her, without one thought of her own sorrow and loss, she said instantly, "Who will tell those poor island people of Jesus?"

Captain Bickel's soldier heart would thrill with pride—would not the Lord Jesus, too look with special tenderness on the young disciple who so unpremeditatedly put Him first, others second, and self last.

A new standard of giving is required of us all who would measure up to the present hour. The English and Canadians have already responded with noble heroism to the challenge and are carrying on their foreign missionary work with undiminished receipts, and often with largely augmented gifts in this the third year of the war—Pray God that American Baptists show themselves to be of the same brotherhood with British Baptists in resolving that they will

"Lift high His royal banner,
It must not, it must not
Suffer loss."

Mrs. T. S. Tompkins of the South Pacific District has devised a clever slogan in which the initial letters of its three component states form an anagram.

C. A. N., CAN.
WHO CAN?

C. California can.

A. Arizona can.

N. Nevada can.

We Can and We Will
Who Will?

W. Women will.

I. Infants will.

L. Little girls will.

L. Larger girls will.

We Can and We Will
STUDY—PRAY—DO

The Columbia River District is leading off in this matter of better stewardship of God's material gifts by a concerted plan to promote

the practice of tithing. A COVENANT OF STEWARDSHIP card, similar to that of the Prayer League, has been printed and is being circulated. It reads as follows:

Another beautiful gift was given by the Lake Avenue Baptist Sunday-school of Rochester, N. Y., as a memorial to the pastor's little daughter, Winifred. A special penny offering was

COLUMBIA RIVER DISTRICT

A Covenant of Stewardship

OUR CHALLENGE

Mal. 3:10: "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Mathew 23:23, Jesus, speaking of tithing, says: "These ought ye to have done and not to have left the other undone."

There is no question as to the value of systematic giving for which Paul pleads in First Cor. 16:2, and the tenth is a good percentage with which to begin.

Please indicate with X which of the following pledges you are willing to make.

1. I will give to Christian work at least one-tenth of all that God gives to me.
2. I will adopt, for a three months' trial, the plan of giving one-tenth.

Name.....

Address.....

Date.....

(To be signed and returned to Ch. Finance Committee, Mrs. W. L. Thompson,
1413 36th Ave., Seattle, Washington.)

For many years a convinced and hilarious tither, I rejoice in this forward step by this growing District. If Christians made only this modest beginning in systematic giving, all our causes, denominational and interdenominational, would bud and blossom, every treasury would be full and overflowing. Other denominations, notably the Presbyterian, are outstripping us in this matter of systematic giving. They are publicly pressing the tithe, not as a mechanical tax, but as a minimum expression of the grace of giving.

In the next number of *MISSIONS* I will give a list of books and pamphlets available for those who wish to emphasize stewardship in the program of the coming season.

WANTS FOR SOME ONE TO FILL

The want column is a perpetual joy, and the letters which come to me in answer to its appeals are my special delight. In response to the request for an organ for Mrs. Wellwood comes a letter from Miss Hageman of Detroit, saying:

"Enclosed you will find one dollar in stamps. It comes from my small group of Rumanian Juniors of the Second Rumanian church of Detroit. They are hoping that their offering will be near the first to come in."

It was first. Tell them I hope it will mean the beginning of their life-long interest in the boys and girls of China.

given on the Sunday after her burial, toward the organ and kindergarten supplies for which Mrs. McGlashan of Swatow asked. Mr. and Mrs. McGlashan are known and loved in the church and both knew little Winifred. About \$30 are still needed to finish the amount desired. Perhaps other children would like to help set Chinese boys and girls to singing the praises of Jesus. Please don't give large amounts or take it from regular offerings. These wants are to be filled by postage-stamp showers or penny gifts made up of small self-denials, but sweet with a loving desire to help. Send all amounts to Mrs. W. G. Montgomery, 144 Dartmouth Street, Rochester, N. Y.

The scores of people who have sent amounts varying from a few cents to a dollar will be glad to know that Miss Culley's organ is assured when some funds promised in Pennsylvania are in hand; that Mrs. Dussman's (Miss Linker) typewriter has at her request been turned into seats for her husband's school; and that the second typewriter so generously given is to gladden the heart of one of the outgoing missionaries.

Those interested in finding wants will discover several in *Our Work in the Orient*, just off the press, and also clear directions and suggestions in regard to the shipping of freight.

One delightful letter came from Mr. J. N. McGuire, supervisor of Schools in Maricao, Porto Rico, containing a big bunch of stamps for Mrs. Wellwood's organ. Is it not beautiful to see how the work of Christ wipes out boundary lines and unites us in one world-wide brotherhood of service?

The W.A.B.F.M.S. and the United Apportionment for Foreign Work

ADDRESS BY MRS. ANDREW MACLEISH AT THE
FOREIGN MISSION CONFERENCE
IN CLEVELAND

It was at the close of another war time that separate women's missionary societies first arose in America. During the Civil War, the women of this country learned for the first time how to do team work. They organized and conducted the great work of the sanitary commission. There they learned the power of organization and the joy of service. When the war was over and that channel for woman's effort was closed, the power generated was not lost. It was simply turned in other directions in which lay humanitarian needs. The Woman's Club Movement began just there, and coincident with it the separate organization of women for foreign mission work.

For several years, pleading calls had been coming from the foreign field for single women to come out and do a necessary work that no one else could do. The General Mission Boards had decided that it would be unwise for them to send out single women, and so the filling of that need was, at their request, turned over to the women, and they in the providence of God had been prepared to meet it. In a few years the Women's Home Mission Societies were started, since great problems, especially those connected with the immense mass of newly liberated slaves, were pressing upon the country, and woman's help was needed in solving them.

This was in the decade of the seventies. For more than a generation these women's organizations have gone on growing in numbers, importance and power. Because their work has been done among women, whose gifts must in general be small, they have been forced to the closest study of method and detail. The result is that they have developed real efficiency. During the early part of this period, the church as a whole did not appreciate its part in the great drama of world salvation. Missions was regarded as a subject which appealed more fittingly to the tender heart and quick sympathies of women than to the more virile qualities of men. It was regarded as largely the business of ministers, secretaries and women. Slowly of late years a truer conception has been growing.

Again we are in war times, and in a war so tremendous that it is remaking the world. Now every thoughtful person sees that the Christian church may hold, if she will purify herself, the position of supreme world influence; that in all the awful destruction and tearing down of war, Christian missions is the one world-wide, constructive, healing, peace-producing agency of the world.

We all see what hangs upon Christian missions today; and seeing, we realize that we must become immensely more efficient. As we Baptists have been studying the problem and praying over it and trying to see our way to greater power in missionary endeavor, one

answer has come which we believe is from God. It is in effect that the body of women who have for over forty years been carrying on their work for missions, more or less outside the regular channels of the church, often without the understanding or sympathy of pastors and laymen in official positions, shall come back, bringing the fine efficiency and experience which they have gained and putting these at the service of the newly awakening missionary zeal of the entire church. Such, it is hoped, will be the result of the plan just devised for uniting the apportionments of the two Foreign and the two Home Mission Societies, thus presenting to the church one undivided appeal for each of these great causes.

In determining its ability to do a larger piece of work, the church will naturally fall back upon the efficiency methods of the Five Year Program: the Every Member Canvass, the Missionary Committee, missionary education in all branches of the church, etc. In all of these, the women should and will help most efficiently and enthusiastically. It is earnestly hoped and fully expected that the work of raising the budget will begin *at once*, and that at the end of each quarter, June 30, Sept. 30, Dec. 31, and March 31, or a few days earlier, one fourth of the year's apportionment may be sent to the proper treasuries. In the last two years the women have been making great gains in this matter of quarterly payments. A very large number of circles have won places for themselves upon the honor roll of quarterly giving. They are very much afraid they are going to be dragged down from this pedestal now by the slackness of the rest of the church in this matter. It is hoped, however, that all may unite in this matter of a business-like payment of one quarter of the year's apportionment before the close of each quarter. If the money is to be sent at all, why can it not just as well be sent early as late? If the whole denomination were business-like at this point, it would be possible for both Societies to place several more missionaries on the field each year with the money which they now pay out in interest.

The ratio for division of the money received for Foreign Missions has been determined by a study of the receipts upon apportionment for the past three years, and is 37% to the W. A. B. F. M. S. and 63% to the A. B. F. M. S. Each month, the money received in a church upon apportionment for Foreign Missions should be divided according to this ratio, the 63% for the work of the A. B. F. M. S. sent to the District Secretary of that Society, and the 37% for the woman's work given to the treasurer of the woman's organization in the church and sent by her to the District Treasurer of the W. A. B. F. M. S.

Remember that the great aim of this year's work is to develop in every church the spirit of hearty cooperation, and the broad outlook upon the whole enterprise, not as the work of two separate societies, but as the one work of bringing in the kingdom of God.

Women everywhere should understand that

it will not avail them to work only for the raising of their own part of the church's apportionment, since but 37% of the money raised in the church can go to the work of the W. A. B. F. M. S. In order that the amount sent to the Woman's Society from any church shall equal the amount expected from that church, it will be necessary that the entire Foreign Mission apportionment of the church be raised. If that is done, the General Foreign Society, as well as the Woman's, will receive its full amount from the church.

As we advance through this year, 1917-18, the third year of the great and terrible war, we need as never before to be emptied of self and filled with the Spirit. The lasting peace for which this suffering world longs can never come till every national life is built upon the principles laid down by our Lord Jesus Christ, and these can be extended only as they are incarnated in human lives. How much are we willing to help? How much are we willing to sacrifice of time, strength, comfort and money? Into this effort to unify and so strengthen the missionary work of our denomination, how heartily are we women going to enter? How ready are we going to be for generous cooperation in carrying the whole task? Words are weak things with which to answer these questions. Our deeds will be the real answers. May the year's outcome show that our loyalty is not to a society only, but to Christ himself and to His cause.

A Correction

Through an oversight, the ratio governing the division of undesignated funds for our woman's missionary work was wrongly printed in the June number of *MISSIONS*. It should be 57% to the Foreign work and 43% to the Home work. I sincerely regret that the mistake was made.

MARTHA H. MACLEISH.

Examination Day in the Woman's Foreign Mission Society

It was held in Cleveland on the morning of May 15, and had to do with the goals which the Society had set itself in connection with the Five Year Program. In short, it was a real examination of the year's work in each of the ten districts as related to those goals, and pithy and to the point were the reports. From the opening roll-call, to which each district responded with slogan or song, to the close of the final examination in English, there was not a dull moment.

The first examination was in history of the year's work. The proper officers of the ten districts reported upon increase in number of women's circles, increase in number of women actively interested in missions, increase in young women's work, progress of the recruit plan, and number of new missionaries found in

the several districts to go out to the foreign field this coming fall.

To those who could report goals reached by their districts, Mrs. Montgomery gave the emblem dearest to all hearts just now, the flag of our United States.

Northwestern District led the procession with five flags, East Central came next with three, Atlantic, Central and West Central each had two, while Columbia River, New York, Rocky Mountain and South Pacific had each one flag. The finest gains had been made in the young woman's work. The World Wide Guild is certainly the liveliest arm of the service.

Next came an examination in literature, which proved to be a most attractive setting forth of the wares of the publication department.

Miss Stedman, the national treasurer, then called together her class of district treasurers and examined them upon their achievements in 1916-17. This resulted in five more flags, to Atlantic, Central, East Central, New York and South Pacific. The last-named district had the proud distinction of having secured its entire budget one week before the end of March. Each of the five except New York had exceeded its budget by a neat sum. Columbia River and West Central had made up their slight deficit before their annual meetings.

Then followed a presentation of higher mathematics at the competent hands of Mrs. Peabody. Taking the interesting charts prepared last year to visualize the work of the society, she showed how easily one might support all the great system of village schools in the Orient for fifteen minutes, by the payment of a very modest sum; or, in the same way, how one might carry all the medical work, or the work of one country or even the whole work of the society, for a limited period of time, spending that time in prayer for the work. The greatness of the opportunity for individuals and groups appealed to the imagination of the listeners, and they were ready for the challenge when Mrs. MacLeish converted the whole audience into her school and gave them the final drill in English. Under the spell of Mrs. Peabody's moving presentation, they together conjugated the good old Anglo-Saxon verbs, "I can" and "I will," giving them interrogatively and affirmatively. When the teacher asked if any one wanted to conjugate "I can" negatively, a group of guild girls answered, "We will if we may add a word," and then proceeded to conjugate "I cannot fail," "We cannot fail."

In this spirit the audience arose and repeated together, "*I will* this year with God's help strive to be a worker together with him, to bring in Christ's kingdom." After this they were dismissed with prayer and the benediction.

THE LORD'S REMEMBRANCERS

Woman's Prayer for Peace

Unto Thee, O Lord, we cry in the night of the world's darkness for the coming of the dawn of peace. Is not the earth Thine? Are not the hearts of all men in Thy keeping? Remember the desolated homes, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good, and make an end of war. By the love we bear toward fathers, brothers, lovers, sons; by the long agony of trench and battlefield and hospital; by the woe brought home to the hearts of mothers, and by the orphaned children's need — hasten Thou the coming of the ages of good will. Raise up leaders for the work of peace. Show us our part in this redemption of the world from cruelty and hate and make us faithful and courageous. In the name of Christ, whose kingdom is our hearts' desire and whose will for men is love. Amen. — Spelman Messenger.



Prayer League

The Annual Report contains the list of all those who are enrolled in the prayer league, State by State. Taken all in all, it is the most encouraging item of growth recorded during the year. If once we can in reality mobilize our membership in prayer the victory is assured. As never before, we need to discover and use this "greatest unused resource of the Christian church," — prayer. Every dictate of patriotism and piety summons us to prayer. It is as urgent that in every church women should come together each week to pray as that they should sew for the Red Cross. If it is impossible at first to gather a group in the church, begin with two or three in a private house, meeting weekly for one only purpose, prayer.

SUNSET INTERCESSION

A letter from one of our missionary leaders suggests that praying women everywhere lift their hearts for the soldier boys at sunset, when in every camp the flags are furled; that the boys from their own church be remembered by name; that intercession be made for all of these young men subjected to special temptation. Cannot

this beautiful suggestion be adopted by us all? The perils of the battlefield are not more real and terrible than the moral evils that threaten us as a nation on the threshold of war.

A SPECIAL MEETING

Will you not call at once a special meeting for prayer, uniting with others throughout the territory of the Northern Baptist Convention in believing prayer for the following great objects?

- (1) That God may lay the Mission enterprise at home and abroad upon the heart of the church;
- (2) That no retreat in giving but an actual advance may be made during the war;
- (3) That a fresh sense of the value of the Gospel may be given;
- (4) That the Christ's own spirit of sacrifice may be poured out on the whole church;
- (5) That the Goals of the Five Year Program may be earnestly sought by the churches;
- (6) That Five Year Program Day, Oct. 29th, may be widely observed;
- (7) That the women may enter, with courage and faith and a new vision, loyally upon the great task of the united apportionment;
- (8) That the young missionaries about to sail may be kept and upheld and given a new vision of Christ;
- (9) That upon all officers of the local society, the Association, State, District and Nation great grace may rest.
- (10) Pray over your own apportionment. Agonize over it as if it came from Christ himself. Ask for boldness and promptness and cheerful courage in paying it as unto the Lord.

Let the whole meeting be begun and continued and ended in thanksgiving.

THANKS BE TO GOD FOR THE WONDERFUL GOSPEL.

THE BOOK OF REMEMBRANCE

There still remain unsold more than 1,500 copies of the calendar of prayer, The Book of Remembrance. The year is only half gone, and there is still opportunity to take to God in prayer half the number of our missionaries on their birthday. There are, too, the great quotations on prayer and the daily verse from the Bible. I cannot bear that one of these precious reminders should remain unsold. So long as the

supply lasts, the astonishingly low price of \$1.00 for ten copies to one address has been made; single copies at 15 cts. Won't you interest yourself in at once getting ten copies into the hands of ten women? Ask God to give you courage, order the books, and then dispose of them with the prayer that you may lead ten Christian women into the joy of becoming supporters in definite everyday prayer. You could not do a better service to them or to the work.

Won't you all who have beautiful quotations or poems on prayer send them to me so that I may have a rich abundance from which to choose in preparing the prayer calendar for next year?

Address Mrs. W. A. Montgomery, 144 Dartmouth Street, Rochester, N. Y.

Intercessory Prayer

Pray one for another. James 5 : 16.

Strive together with me in your prayers to God for me. Rom. 15 : 30.



MRS. MONTGOMERY AND MRS. MACLEISH

This excellent likeness was caught in a snapshot by Mr. Lipphard at Cleveland. We doubt if their animated expression has been more happily pictured.

The One Solution

"Here, then, is the solution. It is found in an adequate Program of prayer for missions, the praying with new understanding, desire and sympathy the old prayer, 'Thy Kingdom Come.'"

Prayer League Statistics

NEW ENGLAND DISTRICT			
	Apr. 1, 1916,	Apr. 1, 1917	Increase
Connecticut	0	2	
Maine	0	12	
Massachusetts	46	87	
New Hampshire	1	1	
Rhode Island	0	2	
Vermont	6	6	
	53	110	57
NEW YORK DISTRICT			
New York	138	379	241
ATLANTIC DISTRICT			
Delaware	1	1	
District of Columbia	0	7	
New Jersey	94	188	
Pennsylvania	66	412	
	161	608	447
EAST CENTRAL DISTRICT			
Indiana	38	317	
Ohio	150	257	
West Virginia	30	120	
	218	694	476
CENTRAL DISTRICT			
Illinois	59	113	
Michigan	3	36	
Missouri	11	28	
	73	177	104
WEST CENTRAL DISTRICT			
Iowa	12	49	
Kansas	20	45	
Nebraska	2	2	
	34	96	62
NORTHWESTERN DISTRICT			
N. Dakota	1	1	
Minnesota	4	98	
S. Dakota	0	23	
Wisconsin	1	13	
	6	135	129
COLUMBIA RIVER DISTRICT			
Idaho	0	0	
Montana	0	20	
Oregon	2	20	
Washington	6	81	
	8	121	113
ROCKY MOUNTAIN DISTRICT			
Colorado	23	47	
Utah	0	0	
Wyoming	1	1	
	24	48	
PACIFIC COAST DISTRICT			
California	8	26	
Arizona	0	9	
Nevada	0	0	
	8	35	27
Totals	723	2,403	1,680

THE WORLD WIDE GUILD

Guild Night in Cleveland

How you would have loved it! The Euclid Avenue church was filled, which was the first thing to make us happy, and the vigorous singing of "We've a Story to tell to the Nations" proved that the audience had created a sympathetic and enthusiastic atmosphere.

Miss Crissman recited most impressively some Bible selections, and Miss Noble offered prayer. A representative, or proxy, from each of the fourteen states which had reached its objective in the number of Guild Chapters enrolled last year, came to the platform and received in recognition of that distinction a beautiful white rose, the Guild flower.

Then came a fine talk from Miss Lundell, one of our missionaries in Arizona, who was followed by Miss Louise Carter, who plans to go in the fall to Central America under our Home Mission Board. Both of these talks were full of interest, brightness and earnest purpose.

A very effective Processional, given by thirty Cleveland girls, made a deep impression judging from the applause it received. There is not space here to tell about it in detail but I shall be delighted to outline it for any who may care to write me about it. Miss Bertha Evans of India asked us to follow her in a game of tag as she tried to overtake Miss Roberts in her day's work, and then Miss Anne Howell told us how she decided last year at Northfield to be a Foreign Missionary, and is under appointment to go to China this fall.

The climax was the address of Miss Harriet Ellis, Dean of Moulton College, Toronto, who spoke so earnestly and convincingly of the Worth While Girl that not an open mind there could have missed the message. One girl said to her afterward, "You spoke right into our hearts"; but really it was our Master himself who spoke through her.

How I longed for you all, dear girls, for you would have been so proud, as you realized in the inspiration of that hour that you have a part, and no small part either, in the Great Work of the Kingdom. Will you all go with Him this year, no matter where He leads you?

*Faithfully Yours,
Alma J. Nokes.*

Gleaned from the Conference Hour

The W. W. G. Conference hour was much enjoyed by many—so much in fact that a second and third session was called for. District, state, associational, and local chapter leaders were present from many states and gave spicy suggestions, encouraging reports, and excellent plans for the New Year in other chapters.

INTERESTING THE UNINTERESTED

One chapter recommends a special missionary program and social meeting, the price of admission being a friend who is a prospective member.

Assign a hostess to a table. She is entitled to a small number of members as guests—and the remaining number of places it is her duty to fill with invited guests.

Divide your chapter into groups—Chinese, Japanese, Indian and Spanish. Each group retains its name for a year. Groups vie with each other in gain of new members, more money, and in presenting the best programs concerning the people they represent.

MEMBERSHIP

Keep the standard high—don't hold 50 on the roll when only 35 are active. When a new member is enrolled explain the meaning of membership. Make clear that if W. W. G. counts for anything at all in a girl's life it will mean work, self-

sacrifice, attendance at meetings, giving of money, time, prayer and energy.

DEVOTIONAL

Have a plan for your devotional as well as your missionary meetings. Make the Bible talks heart-to-heart talks.

A New Jersey Chapter meeting weekly presents this plan:

First week — Devotional.

Second week — Questions of interest in a girl's life.

Third week — A topic of Civic interest.

Fourth week — Missionary study and program.

PRAYER

"What you pray is the surest index to what you think of God."

Urge the prayer league in every chapter.

Enlist members to be prayer partners to some missionary on the firing line.

Pray for volunteers for definite service from your chapter.

GIVING

The gift that is prompted by love is the best gift of all.

Tithing is a scriptural plan. How many tithers are enrolled in your chapter?

Don't allow your chapter to develop the bake-sale and oyster-stew habit!

In the chapter which has little ready money to give, but much love and energy, there are ways and means of raising money. Be sure to give consecrated energy.

WORTH WHILE SAYINGS OF THE HOUR

Don't smother God's call. Be honest with yourself and God.

Make sewing a pastime, not a business, in your chapter meetings.

One chapter with an active membership of 51 reports 15 baptisms this past year.

Make your chapter the very best for His sake, and because of the world-wide need.

*Helen Crissman -
Field Secretary.*

Heard in Cleveland

Ye have read,
Ye have heard,
Ye have thought;
What will ye do?

—Kipling.

The world is all my neighborhood,
The stars, the foreign field.

—Dr. Marion Farber.

Why have we limited the meaning of the word missionary to one who goes to some distant field and is a peculiar person?

A man does not say when he enlists, "I will serve the United States, but not in France." Oh, no! Our country would not take him. What power would go out from this audience if every girl would say, "I am ready to do *whatever*, and to go *wheresoever* thou shalt appoint!" — Miss Ellis.

Nebraska is my state,
Tokio's my station;
Swedish blood flows in my veins,
America's my nation.

—Ruby Anderson.

We want Worth While Girls who are not only good, but good for something. — Anon.

Our eyes to the hills,
Our faith in God,
Our hope — the victory.

—Slogan of Rocky Mountain District.

"If Christianity has not a message for all men, it has no message for any man."

Possess the Land! — "Be ye strong and very courageous." — Slogan and Motto of W. A. B. H. M. S.

Quid Quo!

Have you seen the new game, Quid Quo? It is to be played like authors and covers the work of our Woman's Foreign Mission Society. Send 25 cents to Miss Burr, 450 E. 30th St., Chicago, and play it after your next Guild meeting.

Our Training School in Chicago

It was my great pleasure to spend a day at our Training School in connection with the meeting of the Woman's Home Mission Board, and to see more than ever before of the home life of the family there; and I want to tell you all that there is a happy family under that roof. It was Friday night, and there was a party on in the Gym which had been transformed into a charming living-room. The girls were entertaining some of the "Y. M. C. A.

young men," and were giving a little play which was original with the author, but just which girl was the author I do not know. They were all dressed up in their Sunday best, and when I left to take my train, strains from a victrola were mingled with laughing voices, and they were having the best kind of a time. I was so glad to hear and see it all, for some of my Worth While Girls are planning to enter next fall, and I think they are to be envied. At the Cleveland Convention several missionaries spoke of their preparation at the Training School years ago, while some of the new missionaries who are going to both home and foreign fields are recent graduates. If you are thinking of any definite Christian service, why not consider our own school first?—A. J. N.

Two More Foreign Relations!

Chapter 1719—Light Bearers, Ongole, India.

Chapter 1765—Kiowa Indian W. W. G., Oklahoma.

These two chapters are the first to be enrolled from our own North American Indians, and from the great country of India across the sea, and to both we extend our heartiest welcome.

Miss Emma Anderson, writing for the Kiowa Chapter, says: "I have the pleasant word for you that the Kiowa Indian Baptist girls of Rainy Mountain and Saddle Mountain combined organized a W. W. G. last night with 20 charter members, the first society of its kind among Indians. These girls are in the Government School at Rainy Mountain, and will have their meetings there once a month. About half the girls come from the Rainy Mountain Church, and the other half from Saddle Mountain. Pray for God's richest blessing upon this Indian W. W. G., that it may become a power for good among these girls."

Miss Susan Roberts, writing for the Ongole Chapter, says: "About five months ago we organized a W. W. G. in our school whose members are the 17 girls of our Normal Department. These girls are trying to learn something about the dark places in their own country and in other lands, so that when they go back to their villages they may be real Light

Bearers, which is the name they have chosen. These Normal girls are the Sunday-school teachers in the Christian school, and in the caste girl's Sunday-school as well. They are able to render much service now besides receiving training for greater usefulness later. We shall be glad to be enrolled in this World Wide organization, and shall try to be a worthy part of it."

World Wide Guild Reading Contest 1917-1918

Miss Crissman and I planned, among several other things of which you will hear later, the Reading Contest for next year, and the facts are hereby given that you may get an early start. Here is a brand-new list of books, and they are thrilling.

TIME—June 1, 1917, to March 1, 1918.

CONDITIONS—Seven books read by every member of the Chapter, books divided as follows: three Home Mission, three Foreign Mission, and one Inspirational.

BOOKS FROM WHICH TO CHOOSE

African Trails, African Adventures, Black Sheep, Jean MacKenzie. *The Lure of Africa*, Patton. *He Took it Upon Himself*, Just Over the Hill, Slattery. *The Second Mile*, Fossdick. *One Girl's Influence*, Speer. *Kindosha's Wife*, Willard. *Letters to Betsy*, Cody. *The Goodly Fellowship*, *Goose Creek Folks*, Bush and Bush. *Angel Island*, Bamford. *The Path and Pathos of Frontier Missions*, Bruce Kinney. *Comrades in Service*, Burton. *With the Tibetans in Tent and Temple*, Rignhart. *Sons of Italy*, Mangano. *Missionary Milestones*, Seebach. *Bearers of the Torch*, Crowell.

B. Y. P. U. of A. Convention

The Keyword for the International B. Y. P. U. Convention, to be held in Detroit, July 5-8, is "One Master, One Message, One Mission."

The Convention will meet in the Woodward Avenue Baptist Church. Each morning there will be an Open Parliament on the various Standards of Excellence. The Quiet Half-Hour will be under the leadership of Dr. A. F. Purkiss, of New York. Thursday and Friday afternoons will be given to conferences on Methods, Missions and Philanthropic Work in the Local B. Y. P. U., Juniors, City Organization, Associational Organization, the Minister and His Local B. Y. P. U., Field Secretaries and State Directors. On Sunday evening the young people will give expression to Convention impressions. For further information write to B. Y. P. U. of A. headquarters, 125 North Wabash Ave., Chicago.

TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY JANE MAYNARD

AT THE CONVENTION

The Call to Arms

The women of the Northern Baptist Convention, a vast army of them, mobilized at the Preliminary Meeting at the Euclid Avenue Baptist Church on Tuesday at 2 o'clock. They were met to discuss preparedness for the Possession of the Land. After Mrs. R. R. Donnelley had led a most impressive devotional service, Mrs. Ford, President of the Woman's Home Society and general of its forces, spoke welcome. Plans were presented by the representatives of the volunteer state officers for the Conquest Program. The dominant idea of the meeting was that at no time in the country's history had there been such an opportunity to possess America for Christ as is offered today if Christian people are ready to make prayer their weapon and faith their ammunition. The spirit of sacrifice and a determination to win must mark their efforts.

Our Munitions for Conquest

The next thing on the program was a Pushcart Parade, a pageant of carts beautifully decorated and representing in miniature the Training School, Fireside Schools and many other phases of the work of the Society, together with the literature on each subject. A missionary from each field told of the work which each push-cart represented. Not only was this pageant beautiful, but it visualized the extent of the work done by the Society along the lines of missionary education.

A Conquest Luncheon

Was held at the Y. W. C. A. on Wednesday for the Board members, District, Field and W. W. G. secretaries, state and associational directors, women and young women, presidents of state societies and members of cooperating councils, state college councilors and missionaries of the W. A. B. H. M. S. Mrs. Lathan Crandall of Minneapolis, second vice-president, introduced the speakers. Mrs. Nuveen spoke on the slogan, "Possess the Land"; Mrs. David

A. MacMurray on the purpose, "the Conquest of the Cities"; Mrs. A. E. Reynolds on the weapon, "Prayer"; Miss Mary L. Howard, on the motto, "Be Thou Strong and Very Courageous."

Study Books

Mrs. Clara D. Pinkham presented the home mission study book, *Missionary Milestones*, each day for a short time in the Hippodrome. The gathering of women was so large that more commodious quarters had to be secured. Miss Gladys Topping most enthusiastically presented the Junior study book, *Bearers of the Torch*.

Home Missions in Conference

On Thursday at 3.30 a conference of the two Home Mission Societies was held. Mrs. Washington Laycock spoke on the United Apportionment from a woman's point of view; Dr. Alonzo Petty presented a man's point of view of the same subject. Other speakers were Mrs. Katherine S. Westfall, Rev. Charles A. Brooks, Mrs. George Caleb Moor and Dr. P. H. J. Lerrigo. The speakers were unanimous in the opinion that this was a great advance step in the work of the denomination. Throughout the Convention it was gratifying to note the absolute harmony existing between the two great Home Mission Societies.

The Annual Meeting

On Friday, May 18th, at 11 o'clock, the Woman's American Baptist Home Mission Society held its annual meeting before the Convention, with officers, workers and missionaries of the Society on the platform. Mrs. Clara D. Pinkham, dean of the Baptist Mission Training School of Chicago, spoke on the "Place of Personality in Moral and Religious Education," calling the roll of many of the great leaders of the past. In telling of her work among the Orientals, Miss Susie Stoner of Seattle gave striking instances of the organization of the Christian women of the coast cities to help their Japanese sisters. Mrs. G. W. Coleman of Boston, first vice-president, introduced Mrs. Smith

Thomas Ford, who made the annual address. The audience was stirred by this appeal to the women of America.

Bits From the President's Address

God's voice is calling to us in a distinct way. Women of the Northern Baptist Convention, will you fall in line and march?

The five objectives of the Ruby Anniversary will be realized, but our work does not end there.

The Ruby Sacrifice is still blazing in crimson splendor. It sends a great searchlight along the cosmopolitan highways of the coming year. Its scarlet light quivers and shivers over hordes of little children who need food and light and air and kindergartens.

We are going to have selective conscription. Every woman must be enrolled where she is best fitted to work. Get to work at once, O women, in a spiritual munition plant, where there is the nitroglycerine of initiative, the dynamite of constructive ideas, the gunpowder of a fire of prayerful determination.

Will you join our great conquest campaign?

Women of the Northern Baptist Convention, America is your promised land. Will you come in and possess it?

The Book of the Years

The largest audience of the convention enthusiastically greeted the presentation, under the auspices of the W. A. B. H. M. S., of the Book of the Years, in which 250 young men, women and children from the mission schools and the Baptist churches of Cleveland participated. Mrs. Mary L. Bishop of New York, the author of the Book of the Years, directed the presentation, assisted by Miss Margaret Bone, who directed the pictures. Mrs. Harriet H. Snider spoke for the Voice of the Present and Miss Helen Crissman for the Voice of the Past. The Book of the Years was an historical review of the accomplishments of the Woman's Home Mission Society. Living pictures showed the work done among the negroes, Chinese, Japanese, Mexicans, Cubans and Alaskans. The epilogue showed the Christian workers mobilized for conquest and was followed by the singing of "America" by the entire audience.

Woman's Banquet

On Monday, May 21st, between seven and eight hundred women gathered at the Chamber of Commerce for the Annual Banquet. The tables were most attractive with spring flowers and shaded candles. Mrs. Charles Sumner Brown, of Cincinnati, acted as toast-mistress and introduced the speakers, who gave "Flashes from the Life-Saving Stations Around the World." Miss Isabel Crawford spoke on her work among the Indians. Mrs. Joseph Clark of

Ikoko, Africa, who was one of the first missionaries sent to that country under the Baptist Missionary Union more than thirty-three years ago, spoke on "Then and Now in Congo Land," and emphasized the wonderful advancement of the people under the influence of Christianity. Tears mingled with the laughter as flashes came from the Indian, the lonely immigrant, from Central America, the Pacific Coast and outstations of the world. Over the speakers' table hung maps of the hemispheres, dotted with tiny colored lights, and as each field was presented, a light flashed on that part of the map. Mrs. Ford, President of the Woman's Home Mission Society, and Mrs. Montgomery, President of the Woman's Foreign Mission Society, concluded the program with most eloquent and urgent appeals to the women to go back to their homes determined to put their all upon God's altar for the advancement of His Kingdom upon earth.

The New Officers

The list will be found on page 564.

Conference Between Officers, Board and District Secretaries

CHICAGO, MAY 10-12, 1917

A complete program was ready for the discussion of valuable plans and best methods of carrying on the work. A wide-awake, enthusiastic body of women met together intelligently and efficiently for three days, closing the session with a patriotic service.

DISTRICT RALLY. It was felt that the time was ripe to conserve the energy and enthusiasm created by the Ruby Year. To this end District Conquest rallies were recommended, at which time a survey of the "land possessed" might be made.

THE LOCAL SOCIETY. The scope should be large, including community, relief and hospital work as well as home and foreign missions. Have a budget; dignify the money getting; widen the horizon. All interests belong to God.

PUBLICATIONS. Samples of new literature should be at all conventions.

Items of vital missionary interest should be in every church newspaper. These may be secured from *Missiongrams*. There should be an advertising secretary in each local society to make this her duty.

CHILDREN'S WORK. Giving to missions by children should be a matter of education and progress. Each Sunday-school should have a budget. Leaflets on children's work just off the press! Send for them!

THE QUIET HOUR. At noon each day there was a quiet hour, led by Mrs. Pinkham, Miss Noble and Miss Sedgwick. These proved solemn moments, bringing the workers and the work nearer to the Heavenly Father.

THE RAISING OF THE FLAG. At noon on the last day of the Conference the members of the Board and the students of the B. M. T. S. were happily surprised when they were asked to step outside the building to witness the unfurling of a beautiful flag which those attending the Conference who had been the guests of the School were presenting to B. M. T. S. Mrs. George W. Coleman made an address of presentation, to which Mrs. S. T. Ford responded. Everyone joined in singing the national anthem and in repeating the pledge of allegiance to the flag. The whole ceremony seemed symbolic of the patriotic service which the W. A. B. H. M. S. is rendering this country.—*Lillian M. Soares.*

Unity in Woman's Work

"When war comes to a nation, it jars that nation loose." War has come to America. Her national muscles and sinews and nerves are jarred loose. She needs not only material strengthening. She needs spiritual steadying.

To gain a new nearness to God in this war-girdled world, to bring to Him the peoples at home and abroad who do not know Him, we must as women gain a new nearness to each other. The call to every woman is loud and imperative to "do her bit" in this spiritual

steadying. She can serve her country and her Christ by working side by side, shoulder to shoulder, with the other woman, in one great, common campaign for America-wide and world-wide missions.

This conviction was so borne in upon the Woman's American Baptist Home Mission Society, meeting for three days in conference and prayer, that the following resolution was adopted:

That the Board of the Woman's American Baptist Home Mission Society, in conference with its district secretaries and state officers, hereby reaffirms its unwavering adherence to the principle of union work as applied to home and foreign missions, and records its purpose to seek by every means within its power which shall be courteous and Christian to further the practical application of this principle in the churches and by its constituency.

Thus in zealous comradeship, in perfect understanding, in warm-hearted planning and working, we will earnestly strive to do a woman's part in bringing about the spiritual steadying of America, which in turn can but promote the spiritual steadying of the whole world.—*Louella P. Ford.*



CAMP SACAGAWEA

Weren't we a pretty happy looking group last year? Of course we were happy, for we were at Northfield attending the Summer School of Home Missions. Don't those tents invite you to come and occupy one of them this summer, and doesn't that spreading tree, under which we sat every morning for camp prayers, beckon you to come and be one of our number this year? The dates are July 18-24, inclusive, and the fine program includes such favorites as Mrs. D. E. Waid, Miss Margaret Applegarth, Mrs. E. C. Cronk and Rev. Sidney Gulick. Let's have 100 Baptist girls in the camp this year, and be sure you are one of them. Apply at once for information to Mrs. Arthur J. Cochran, 49 Sprague St., Malden, Mass.

THE OPEN FORUM OF METHODS

While Grazing in Summer Pastures

BY ESTELLA SUTTON AITCHISON

The time is now upon us when mission circles very generally fallow their soil and allow their weary workers to relax beside the still waters. It is a season well worth while, but it should not be a barren one. Hark ye, now, to the voice of Psychology and the counsel of Practical Experience: Before dropping your tasks, firmly implant in your subconscious mind the great problems and needs of the coming season; fertilize them frequently during the summer with prayer; and lo! when you return to your work in September with renewed vigor, you will find a crop of practical plans and workable devices. Many of us have tested this principle year after year and found it profitable. What staples for autumn harvest do we need to plant this year?

Seedling No. 1: The United Apportionment Plan. It is no longer a debatable theory but an accepted plan. The leaders in our four great cooperating societies, from their vantage point in the watch-tower, have heard the wireless calls from the constituency, caught the vision of the unified task and seen the possibility of closer, more efficient unity in the accomplishment of it. They believe that "The interests of the societies and of the kingdom would be greatly forwarded through an arrangement by which the needs of work abroad could be presented to the churches in one great foreign mission appeal and the needs of the work at home in one great home mission appeal." Possibly some of us have grown a bit myopic under the strain of constant focusing on near-at-hand details, others are more or less dominated by habit, while with others, let us be frank enough to admit, there is an honest margin for difference of opinion. But as loyal members of the most democratic church in Christendom, we cheerfully drop our individual differences and enter heartily into the plans deemed best for the whole field. The problem for each circle now is, "How can we best readjust our local machinery and gear it up for the execution of this comprehensive plan?"

Never did greater responsibility rest on that contingent in church activity which has been the leading factor in the cultivation of missionary interest (viz., the women) than now devolves upon us in making such local readjustments as will render this move for kingdom efficiency a success. Are we broad enough and consecrated enough to do it?

Seedling No. 2: Special Efforts to Offset Our War-time Danger. Some circles are already saying "What with war taxes and the vastly in-

creased cost of living, we cannot be expected to equal our missionary offerings of last year." "But on the contrary," said an American Board Leaflet, "this hour challenges every Christian in America to sustain the needs of his local church, the patriotic mission causes in the homeland and the work of missions abroad, in the spirit of self-sacrifice and of victory. Let us not forget that the strategy and statesmanship of the Christian Kingdom demand full loyalty to our present commitments and obligations."

Seedling No. 3: Our Conquest Program. Surely it has "come to the kingdom for such a time as this"! What a matchless opportunity to take advantage of the present war atmosphere! What a chance to define patriotism in terms of home missions, and demonstrate it, too! The theme, "The New Conquest of Canaan"; the analogy of the tribes to our newly adopted ten districts; the individual assignments of tribal responsibilities; the great objective for the year, "The Conquest of the Walled Cities"; the ready-to-use programs exploiting this work; the linking up of young people's and children's mission work with the specific plan; the unique offering-boxes in the form of the walled city of Jericho; the round-up of district rallies — can you imagine anything more timely, inspiring and effective than this? Saturate yourself with the Book of Joshua, send to the literature headquarters for the above supplies and prepare to lead your circle up to "Possess the Land" in the autumn.

Seedling No. 4: More effective programs for presenting the above material and the new study book, "Missionary Milestones." The splendid suggestions and testimonials which have been pouring in recently for use in "The Open Forum" are evidence that an increasing number of circles have awakened to the facts that: (1) The general rallying of our church women, for which we have long been sighing, can only be effected by serving up missionary information to suit popular taste; (2) The very best and brightest things we can do are none too good for the missionary program; and (3) *Our average women can do these things if they rise to the higher standard and are willing to take the pains.* The following contributed suggestions (others to be given later) illustrate principles and devices which can be used with almost any subject or study book. Adapt their essential points to any topic you desire to popularize, and see how the women will come!

Contributed Suggestions

"General subject, Latin America. The March meeting on South America was in the nature of a progressive game. Four different

ladies were assigned two or more of the South American republics and asked to speak briefly of the conditions in their republics, emphasizing the religious needs. Each had a room decorated with the flags of her republics, and also a table on which were placed the commercial products. The audience was divided into four groups and at the end of the allotted time each group changed rooms. The speakers gave their talks four times, thus enabling all the ladies to hear of all the republics. After this, all the ladies assembled in the chapel and a brief comparison of the two Americas was given by charts. Devotionals followed, and as a closing feature a group of girls gave a flag drill, uncovering a picture of "The Christ of the Andes," and sang the Andes song.

"The April meeting was on Cuba and Porto Rico. This study was presented in the nature of a school. The audience was composed of the high-school pupils assembled for chapel. The faculty marched in and took their places on the platform. After the devotional exercises, a class in history was held. The history professor was presented to the class and the study begun. Each pupil had a small outline map of Cuba or Porto Rico. Classes in sociology and religion followed. The poem, *Columbus*, was recited, a Cuban child-story told and three selections of Spanish music sung. The meeting was dismissed by singing, *Send the Light*.

"The May meeting was on Central America. It was in the nature of a conference. Each one was required to register and received a badge—the national colors of El Salvador. Different ladies took the parts of the various persons that figure in the missionary work of Central America. Mr. Brewer of Mexico was the presiding officer, as the conference was supposed to take place during his recent trip to Central America. The President of El Salvador gave the welcoming speech. Reports of the work were followed by an Open Forum, in which the needs were discussed. The closing address by a representative of the American Bible Society stirred up zeal for enlarging the work.

The June study of Mexico will be given as a magazine, a frame being made to represent the magazine. It will have a table of contents, illustrations, articles, poems, songs and advertisements, also current events, the articles giving the history of Mexico, study of the people, present unsettled conditions and missionary work."—Mrs. Frank Bachelor, Detroit, Michigan.

* * *

After a three weeks evangelistic tour in Central America, Miss Covington writes: "I found that in the rural districts there is a great hunger and thirst for the gospel. There are places where the people are begging for workers and willing to walk from fifteen to twenty miles to hear a sermon."

The Day Nursery at Ponce, Porto Rico, cares for ten babies daily. Miss Ruth Chamberlain, a trained nurse, has recently been sent to take charge of this work.

Prayer Calendar for July-August

"Pray ye, therefore, the Lord of the harvest"

This calendar, in which appear the names of the workers of the Woman's American Baptist Home Mission Society on the dates of their births, gives a special opportunity for the prayers which they need all the time.

July 12.—Miss R. Amelia Williams, retired missionary to the negroes, 1005 Brinckerhoff Ave., Utica, N. Y. Miss Mathilde Brown, missionary among Scandinavian immigrants, 455 Shawmut Ave., Boston, Mass. Harriet L. Davis, teacher among the negroes, Mather School, Beaufort, S. C.

July 13.—Miss Jennie Johnsen, missionary at Kodiak Baptist Orphanage, Wood Island, Alaska. Mrs. James G. Franklin, missionary among the negroes, 449 Hudson Ave., Brooklyn, N. Y.

July 14.—Miss Clara A. Mayhew, city missionary, 121 S. Hancock St., Los Angeles, Cal.

July 20.—Miss Lula Jackson, missionary teacher, La Maya, Oriente, Cuba. Miss Bertha L. Bridgman, missionary among the Italians and Jews, 32 Crown St., Meriden, Conn.

July 22.—Miss Helen Wolcott, teacher among the negroes, Hartshorn Memorial College, Richmond, Va.

July 24.—Miss Blodwen M. Jones, missionary among the Slavic nationalities, 1291 Hillside Ave., Edwardsville, Pa.

July 25.—Miss Sarah E. Noyes, missionary among Italians and Jews, 213 E. 23rd St., New York City. Miss Mary Hyndman, city missionary, Aiken Institute, Chicago, Ill.

July 27.—Miss Alice Cushing, missionary among the negroes, 612 Gay St., Nashville, Tenn. Miss Helena Toth, city missionary, 213 E. 123rd St., New York City.

July 29.—Miss Gertrude Miller, missionary among Italians and Jews, 5805 Whittier Ave., Cleveland, Ohio. Miss Mary C. Nicholas, missionary among Italians, 60 Vanderwater St., Providence, R. I.

July 31.—Mrs. Jane E. Lindsley, missionary among the negroes, 1891 Pullen St., Pine Bluff, Ark. Miss Helen Tenhaven, city missionary, 811 French Ave., Sioux Falls, S. Dakota.

August 1.—Miss Ada M. Posegate, city missionary, 624 Elm St., Youngstown, Ohio.

August 4.—Miss Bertha Nicolet, missionary among the French, 19 Chester St., Taunton, Mass. Miss Viola Page, teacher among the negroes, Waters Normal Institute, Winton, N. C. Miss Fay Krotz, instructor at B. M. T. S., 2969 Vernon Ave., Chicago, Ill.

August 6.—Miss Annie Dingel, missionary among the Germans, 733 7th St., Milwaukee, Wis.

August 8.—Miss Bertha E. Kirschke, missionary among Slavic nationalities, 1394 Vinewood Ave., Detroit, Mich.

August 9.—Miss N. Mabel Hall, missionary among the Italians and Jews, 184 Trenton Ave., Buffalo, N. Y. Mrs. A. L. Wadsworth, 710 El Centro St., S. Pasadena, Cal., general missionary.

August 10.—Mrs. A. E. Read, matron, Tidewater Institute, Cheriton, Va.

August 11.—Miss Maude Skiles, city missionary, Y. W. C. A., Toledo, Ohio.

August 13.—Miss Charlotte Gomott, teacher among the negroes, Florida Baptist Academy, Jacksonville, Fla.

August 18.—Mrs. C. S. Brown, teacher among the negroes, Waters Normal Institute, Winton, N. C.

August 19.—Miss Nellie S. Truman, teacher among the Italians and Jews, 431 Greene Ave., Brooklyn, N. Y. Miss Hallie F. Embree, missionary among the Mexicans, 1017 S. Soto St., Los Angeles, Cal. Miss Lillian D. Corbett, missionary among the negroes, 2309 8th St., N. W., Washington, D. C.

August 20.—Miss Faith Longfellow, missionary among the Chinese, 458 Castro St., San Francisco, Cal.

August 22.—Miss Finette Jewett, teacher among the negroes, Hartshorn Memorial College, Richmond, Va.

August 23.—Miss Mary F. Pruett, teacher among the negroes, Mather School, Beaufort, S. C.

August 24.—Miss Mina B. Morford, matron at Indian University, Bacone, Okla. Miss Helen M. Carley, missionary among the Italians and Jews, 419 Ellicott St., Batavia, N. Y.

August 25. — Miss Ester Palacios, missionary among the Spanish speaking people, Caguas, Humacao, Porto Rico.

August 27. — The Rev. G. A. Learn, superintendent of Kodiak Baptist Orphanage, Wood Island, Alaska. Miss Lucia Clouse, city missionary, 312 S. Leavitt St., Chicago, Ill.

August 28. — Miss Grace M. Baity, missionary among the Italians and Jews, 213 E. 123rd St., New York City, N. Y.

New Literature

MAKE WAY FOR THE ITALIANS

In full array the Italians in our midst are to lead the Home Mission Campaign in the Sunday-schools in a great drive in the fall. Attractive and interesting material is in preparation, based on the general subject of Antonio Manganio's study book, *Sons of Italy*. There will be pictures and stories and maps and programs and all that goes to make the presentation of missions in the Sunday schools. Watch these columns for details.

Material on the study book for 1917-18, *Missionary Milestones*, has been made up into a convenient package, price 25c.

NEW MATERIAL ON THE NEW CHILDREN'S ORGANIZATIONS:

The Children's World Crusade
Hand-book for leaders
A Story of Long Ago told for Today
Envelopes for Heralds
Envelopes for Crusaders
Baby Boxes for the Jewels

Send for this new material and organize the children's societies under the splendid new plans adopted by the two national Women's Societies.

CONQUEST PRAYER

Printed on a card in black and red and blue and gold, like a bit from an old illuminated manuscript, adapted for gift cards and sure to be an inspiration for the Conquest Campaign. 2 cards for 5c; per dozen, 25c.

Wants of Missionaries

CHINESE

Miss Jane Skiff, 903, 15th Ave., Seattle, Wash. — Violins and violin cases.

CITY MISSIONARIES

Mrs. Edith Sturgill, 3633 S. 23rd Ave., Omaha, Nebr. — Crochet hooks, embroidery hoops.

Miss Mary Hyndman, Aiken Institute, Morgan and Monroe Sts., Chicago, Ill. — New or second-hand typewriter, swing chair for playground, bed linen for day nursery, lining for quilts.

Miss Carolyn Rice, 336 Loma Drive, Los Angeles, Cal. — Clinical thermometer.

CUBANS

Miss Beulah Hume, Baracoa, Cuba. — Books in Spanish for library for school children.

INDIANS

Miss Mina B. Morford, Indian University, Bacone, Okla. — (Freight and express, Muskogee) — Pins, needles.

Miss Emma Christensen, Auberry, Calif. (Freight and express via Elparado) — Quilt linings, quilt pieces, cotton for tying quilts.

Miss Grace Dowd, Crow Indian Mission, Pryor, Montana (Freight and express, Edgar) Croquet set, basket ball, table games, two bed spreads for three-quarter beds, patch work.

Miss Joan Saunders, Murrow Indian Orphanage, Bacone, Okla. (Freight and express, Muskogee) — Bed and table linen, middy blouses for girls of 16.

ITALIANS

Miss Nina Burch, 408 E. 8th St., Portland, Oregon — Kindergarten scissors, manual training supplies.

Miss Bertha Bridgeman, 32 Crown St., Meriden, Conn. — Sewing thread, scissors etc., for sewing class.

Mrs. Marie Conversano, care Rev. Henry Re, 206 Carroll St., Brooklyn, N. Y. — Baby clothes, dolls, toys.

MEXICANS

Sen. Francesca Salas, 7a Chopo 258 Altos 10, Mexico City, Mexico — Material for handkerchiefs, white thread No. 50, needles, old clothes, aprons.

Miss Berta Uriegas, 6a de Humboldt, No. 8, Puebla, Mexico. — Part II of First Year of the graded lessons for Juniors.

NEGROES

Mrs. S. A. Ewing, Shaw University, Raleigh, N. C. — 8 yds. of green denim or burlap to cover screens.

Mrs. Darthula Ghee, 719 S. First St., Clarksville, Tenn. — Scissors, uncut material for industrial work, remnants for little girls' dresses, Sunday-school literature, large print Bibles and Testaments, basted aprons for girls from 9 to 15 years of age.

Miss Martha Howell, Nat'l Training School, Lincoln Heights, Washington, D. C. — Books suitable for girls.

Miss Sarah E. Owen, Mather School, Beaufort, S. C. — Barrels of clothing, muslin, outing flannel, white and gingham aprons, children's clothing, soap and canned goods.

Miss Mabel Parsons, Spelman Seminary, Atlanta, Ga. — Ten copies of Dickens' "Christmas Carol"; "Heart Throbs."

Mrs. A. E. Read, Tidewater Institute, Cheriton, Va. — Apron gingham, sheets, towels, new songs of the Gospel.

Mrs. S. E. Bailey, Dermott, Ark. — Bibles, tracts, religious magazines and blackboard canvass.

Miss Sarah A. Blocker, Florida Baptist Academy, Jacksonville, Fla. — Sewing material and barrels of clothing.

Mrs. L. L. Brown, Americus Institute, Americus, Ga. — Books for library, sheets, pillow cases.

Mrs. Maria C. Kenney, Roger Williams University, Nashville, Tenn. — Sheets, pillow cases, blankets, towels, carpenters' tools.

SLAVIC RACES

Miss Ida Ross, 86 Williams St., Hammond, Ind. — Scissors, colored paper, crayons and straws for kindergarten, raffia, toweling.

Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kansas. — Remnants of calico, gingham and muslin for sewing school.

New State Director

Utah — Mrs. Coe Hayne, Salt Lake City (Y. W.)

New Associational Directors

Illinois — Macoupon Asso., Mrs. James Acree, Virden; Salem Asso., Miss Garnett Welch, Macomb.

Indiana — Friendship Asso., Mrs. R. C. Weinland, Bloomington.

Michigan — Wayne Asso., Mrs. C. L. Kinney, Highland.

President Barbour's Cleveland Address

WE are steadily mindful of the fact that we are met in the midst of unprecedented national and international conditions. Such a maelstrom of war has caught humanity in its swirling flood as the world has never seen or even dreamed. In the number of nations directly involved, in the vast expenditures of money, in the incredible sacrifice of life, in the variety and satanic ingenuity of the implements of destruction, in the expanse of desolated territory and the number of stricken homes, in the multitude of maimed bodies and broken hearts, in the inevitably far-reaching consequences, economic, commercial, governmental — this war stands solitary and alone. It speaks in thunder tones of the infernal folly and crime of war as a factor in the life of humanity, and this war itself will be the most terrible indictment of war and the greatest weapon in its abolition.

Never was there greater need of genuine, intelligent and devoted patriotism than now. There are false and spurious brands of reputed and somewhat reputable patriotism. Much that passes for patriotism is not patriotism at all. Mere love of country is not necessarily patriotism; it may be utterly selfish. Mere pride in country is not necessarily patriotism; it may be, and often is, a form of insolence and vanity. There is a patriotism which is pulmonary, and nothing more. It hurrahs loudly for the flag, but in the vocal expression its strength is spent. What is patriotism? It is essentially one thing — the losing of personal in public aims, the right conception of the community, or state, or nation, and of our duty to them, a passion for the life, for the well-being, of the community of the state, of the nation, at the price, if need be, of our heavy personal loss.

A recent writer speaks of the folly and ineffectiveness of the traditional American fatalism, which considers the national promise as destined to automatic fulfillment, and then condemns unsparingly the lethargy, superficiality and insincerity which have been so characteristic of our political thought and utterance. "No easy-going optimism which spends itself in lauding the needs of our old-time heroes will suffice." We must face definitely the issues which lie before us, and give ourselves with a certain stern determination, and with a significant self-abandonment, to the tasks which lie at our very door.

By very virtue of our existence as one of the foremost nations of the world, we were involved in this conflict from the very first. Such an involution was entirely beyond our control. For nearly three years we were not by formal act a party to the war. The President of the United States was patient, patient to the utmost limit, so patient that the world was in danger of misunderstanding him. Some of us believe that when the history of these tragic days is fully written, we shall have reason to thank God for his patience and for his forbearance, as well as for the solemn decision in which he voiced the

overwhelming judgment of the American people when he declared that the time had come when this nation must enroll itself by act of congress as a participant in the war. Whatever differences of opinion there may have been before that declaration was made, now that it has been made, each of us, in his own sphere, in some one of the almost innumerable channels through which service may manifest itself, is called to a practical manifestation of his loyalty to our country. There is no possibility of an argument in this matter. Our adopted citizens will recognize the truth of this. When they took the oath of allegiance to the constitution of the United States they forswore "specially and specifically" all allegiance to other governments, and today we are one in our loyalty to American institutions, in our sense of obligation to the American republic, and there can be no question as to whether America shall be first, whether she be the country of our birth or of our adoption.

In such days as these this organization, representing a million and a half of people, convenes in its anniversary gathering. We Baptists do not claim to be more loyal and devoted to American institutions in this time of crisis than are those of other Christian bodies than our own, but we yield to none in that loyalty and that devotion.

We are the representatives of a great religious democracy. If this war were a mere conflict of selfish interests, a conflict for commercial supremacy, for territorial aggrandizement, our attitude toward it would be very different from that which now it is. It has become vastly more than that, it has become a continuation of the age-long struggle for religious and political freedom. Our insistence upon freedom of conscience and freedom of action arises from our conception of the personal factor in the religion of Christ. God addresses men personally; he lifts up and clothes with solemn dignity the individual. Each one stands in direct relation to his Master, and is personally responsible to him. No human being can come between a soul and its God; no one may dare with impunity to enter the sanctuary which belongs to God alone. Hence the doctrine of soul liberty, the inalienable, the indefeasible right of private judgment, the right to act upon one's own conviction of duty.

If we seek today for those who hold, in whole or in part, the principle of religious and political liberty, we must pass beyond our own communion into other religious societies and among Christians of other names. Many of the principles for which our fathers were contending in other days, and for holding which they suffered fines and imprisonments, have now entered into the thinking of the age. By the vast majority of people in these United States the principle of religious and political liberty is no more questioned than the movement of the earth about the sun, or the constant force of gravitation. It is difficult to believe that the principle was ever

the subject of bitter controversy and its adherents cruelly persecuted, sometimes unto death.

We would have said, a few short years ago, that this was rapidly becoming the accepted faith of Christendom, but we have been rudely awakened from our dream, and we have been plunged into a conflict for the vindication and establishment of a free democracy in the world. It has become the cause of freedom and the cause of truth against autocracy, against absolutism, against militarism, and it cannot cease until the issue is decided. Modern France is a democracy; modern Britain is a democracy; modern Russia, a giant newly aroused from the sleep of ages, and still carrying with it the grave-clothes of an absolute monarchy, is to be, please God, a democracy; the United States of America is a democracy. We speak of the blunders of democracies, their mistakes, their follies, their extravagances; but on the whole, a democracy is the mind, made true by true ideas, seeking to express itself in institutions which correspond with itself. We have fought our battles in other days for democracy, for religious and political freedom; in the Middle Ages, during the Reformation, in England, in Scotland, in the New World, we have paid the price. We do not forget Obadiah Holmes, and John Clarke, and John Crandall, and Anne Hutchinson, and Roger Williams. The men who settled the little commonwealth of Rhode Island were twice refugees. They fled from the relentless persecutions into this New World for rest and safety, only to meet with bitter disappointment. In the colonies they encountered laws equally injurious, were subjected to an espionage quite as annoying, and fell under the displeasure of rulers who would tolerate no departures from the established faith; and they were finally driven out into the farther wilderness, to find a home among the savages of the forest.

Oscar S. Straus, ex-minister to Turkey, in his volume entitled "Roger Williams, the Pioneer of Religious Liberty," quotes with approval these words from another author: "The theories of freedom in church and state taught in the schools of philosophy in Europe were here brought into practice in the government of a small community. It was prophesied that the democratic attempts to obtain universal suffrage, a general elective franchise, annual parliaments, entire religious freedom, and the Miltonian right of schism would be of short duration. But these institutions have not only maintained themselves here, but have spread over the whole Union. They have superseded the aristocratic beginnings of the Carolinas and of New York, the high-church party in Virginia, the theocracy in Massachusetts, and the monarchy throughout America; they have given laws to one-quarter of the globe, and, dreaded for their moral influence, they stand in the background of every democratic struggle in Europe."

The time will come when the long struggle is past; when peace, which, if it is to be permanent, must be in accordance with the principles of justice and of righteousness, will come. Toward that day we look with exceeding great

desire. Meantime we must tread the way of sorrow and of sacrifice with strong and steady heart. Even with our imperfect vision we can see what may be a part of the outcome of the struggle—France and Great Britain regenerated, evils of which they themselves are cognizant rooted out and destroyed; Russia democratized, delivered from the tyranny of the monarchy and from the slavery of strong drink; Germany released from the iron heel of Prussian military autocracy, which has been to her a burden and to the world a constant menace; and this beloved nation of ours lifted from a state which we fear had already become in no small measure one of selfish lethargy, of a love of ease, of the worship of mammon, into a spirit of willing sacrifice and of unselfish devotion to the highest welfare of mankind. Most of all and greatest of all, God grant that it shall mean the permanent establishment of a true democracy in all the great nations of the world, and the coming of the time when there shall be realized in every nation that for which we pray for our own nation—

"O beautiful for patriot's dream

That sees beyond the years,

Thine alabaster cities gleam,

Undimmed by human tears!

America! America!

God shed his grace on thee,

And crown thy good with brotherhood

From sea to shining sea!"

Some conventions have been omitted in this year of strife. Some doubtless should be given up. Any convention that gathers for mere pleasure, for selfish profit, may well hesitate to gather at such a time. This convention is for the mobilization of the forces of the kingdom of God, as represented in the Baptists of the North; for the consideration of the best methods for doing our part in the coming of that kingdom; for the review of wise and unwise policies and practices; for the study of the past as a preparation for the future. It could not have been omitted without a sacrifice of efficiency, which certainly would have resulted disastrously. We come together with no apology for our assembly. In reliance upon the wisdom and guidance of Almighty God, we come in humble acknowledgment of his mercies and with new consecration of ourselves to the advancement of his kingdom in the earth.

Brethren, I have not reviewed the work of the year, nor have I made recommendations for your action. These things will be done as the sessions of the convention and of its cooperating organizations shall progress. We have grave and difficult problems to face. We need to face them in a spirit which will merit the divine approval. With a deep sense of the solemnity of the hour, I could not follow any other line than that along which I have spoken to you. May our gathering be marked by a spirit of candor, of kindness, of insight, of brotherly love, of more than human wisdom, that the outcome may be worthy of him who has called us to be fellow-workers with himself in the redemption of mankind.



Japan

Japan missionaries have sent, through the Treasurer of the Society in Boston, \$92 in gold and 181 yen to aid the sufferers in the war zone in France, where Baptists are carrying on relief work.

Africa

The missionaries in the Congo must pay 90 cents a pound for butter if they have it at all, and 30 cents for sugar. The cost of living in Africa is even higher than in America.

Bengal-Orissa

By touring 300 miles on a bicycle over fields and through jungles, sleeping in the open or on convenient verandas, and cooking by the wayside, Rev. H. R. Murphy, M.D., of Bengal-Orissa, is able to visit the many Christian schools he has organized in out-of-the-way places. During the last year 10 new schools were opened.

South India

Chensiah, a blind Indian boy gifted with a beautiful voice, uses his talent by accompanying a band of young Christian men who tour among neighboring villages to preach and sing.

In the effort to fall in line with the Five Year Program, the seminary at Ramapatnam sent out early this year four groups of students under the direction of missionaries to conduct evangelistic campaigns. The band under Rev. T. V. Witter baptized 68 on their tour.

Philippines

In Capiz an epidemic of chicken-pox swept through the Home School because of the carelessness of one small boy who had the fever but kept it a secret and continued attending school. His companions finally reported his condition and were immediately disinfected by the teacher, but it was then too late. Chicken-pox cases appeared one after another and in three days 34 children were affected. Fortunately none of the cases was serious, but it was some time before the school resumed its normal order.

Captain Luke W. Bickel

The Foreign Mission Society received a cablegram from Japan, May 12, announcing the sudden death of Captain Luke W. Bickel. The announcement will be received everywhere with sorrow.

Captain Bickel was born in Cincinnati, Ohio, in 1866, the son of Dr. Philipp Bickel, so well known in German circles in America, and in his later years a prominent figure among the Baptists of Germany. In early life Luke took to the sea, serving first as a sailor on the fast sailing ships between Australia and England and later as an officer on one of the transatlantic steamers. After his conversion he engaged in Christian work in England until he was called by the American Baptist Foreign Mission Society in 1898 to take command of the "Fukuin Maru," the Gospel Ship, which was built for special work among the people inhabiting the islands of Japan's Inland Sea. For nearly twenty years he rendered in this unique field a service which constitutes one of the most interesting chapters in modern missionary history.

Surviving Captain Bickel are his wife, who is reported by cable as being "wonderfully sustained," a daughter, Evelyn, at the Home for Missionaries' Children in Newton Center, and a son, Philip, an officer on a merchant vessel trading on the coasts of China.

In the face of this great loss, missionaries in Japan and the Board of Managers of the Society bow in reverence, and seek divine guidance in planning for the future work on a field that has so large a place in the affections of our people.

Ella May Butts

News has been received of the death of Miss Ella May Butts, at Calcutta, March 1, 1917. Miss Butts went to Bengal-Orissa in 1886 as an appointee of the Free Baptist Missionary Society but became a missionary of the American Baptist Foreign Mission Society in 1911. She was born in 1852 in New Portland, Maine. After finishing a high school and training school course in Lewiston, she spent two years in Germany and Switzerland, studying French and German, and returned to Maine to teach in New Hampton and later in Lewiston. She went to the foreign field as an experienced teacher and during her stay there worked with such earnestness and constancy that, according to fellow missionaries, her life has left a decided impress on her adopted land. She was known wherever she went for her generosity and leaves a host of sorrowing friends.



Foreign Missionary Record

ARRIVED

Rev. William Ashmore and Mrs. Ashmore from China, at San Francisco, April 2.

Rev. William Dring and Mrs. Dring from Assam, at San Francisco, April 26.

Rev. F. H. Levering and Mrs. Levering from South India, at San Francisco, April 26.

Rev. W. H. S. Hascall and Mrs. Hascall from Burma, at San Francisco, April 28.

Rev. G. R. Kampfer from Assam, at San Francisco, April 28.

Miss J. H. Stickney from Burma, at San Francisco, May.

BORN

To Rev. F. P. Manley and Mrs. Manley of Ongole, South India, Feb. 27, 1917, a daughter, Alice Adelaide.

To Rev. A. G. Adams and Mrs. Adams of West China, Jan. 3, 1917, a son, Sidney.

DIED

Miss Ella May Butts, at Calcutta, March 1.

Capt. Luke W. Bickel, in Japan, May 12.



A New Home Mission Specialist

The Home Mission Society announced at Cleveland the appointment of Rev. H. W. Pilot as its Field Specialist in City and Industrial Communities. Mr. Pilot is pastor of The Calvary Church of Cleveland, where he has won a high reputation for community church work and scientific community surveying. Two very important contributions stand to his credit and have helped to earn him his reputation for careful and accurate community study. When the Baptist Brotherhood of Cleveland made an investigation of the moral condition of the city, they entrusted the gathering of the facts to Mr. Pilot. So carefully and accurately as the



REV. H. W. PILOT

work done that no statement was ever challenged, even through a long series of legal contests which the Brotherhood carried on before they won their final victory. A similar important and careful study was made concerning the divorce situation, which resulted in a reorganization of the judicial proceedings in that city. But it was the splendid piece of work which Mr. Pilot did in connection with the study of the needs of the great industrial region contiguous to Chicago on the East that demonstrated his fitness for his present appointment.

After careful study and charting and mapping of the district and the denominational interests represented, they were able to adopt a constructive program of missionary work which would have been impossible otherwise. Mr. Pilot is thoroughly evangelistic and missionary in his spirit. His work in Cleveland has been abundantly fruitful, and those who know him well believe he will render a great service to the denomination in the position to which the Home Mission Society has appointed him. It is the plan of the Society to send him upon invitation to work in cooperation with local churches, State Conventions, or City Mission Boards in helping to study difficult community problems and aid in setting up a program of community service. There are many churches located in changing communities which will profit greatly by this ministry. Mr. Pilot will begin his work September first, and already the number of urgent requests for his services indicates that the work which he is called to do is greatly needed.

Earthquake in San Salvador

Dispatches from Nicaragua state that San Salvador, the capital of Salvador, has been almost totally destroyed by earthquake and fire. Our mission there must have suffered. The loss of life was not reported.

Tribute to Dr. Morehouse

Passed by Americus Institute, Georgia, M. W. Reddick, Principal, and illustrative of many others.

Whereas, on the 5th of May, 1917, our Heavenly Father saw fit to take from us Rev. Henry Lyman Morehouse, our friend, brother and benefactor; and *whereas*, in the taking off of Dr. Morehouse, the cause of humanity as represented by missions and education lost a most worthy champion, one who never shrank from a hardship when his God could be honored or his fellowman helped; and *whereas*, through a long period of years, Dr. Morehouse proved himself a friend to the Negro race as a whole; and *whereas*, from the beginning of Americus Institute he showed himself our particular friend and benefactor — bringing sunshine when shadows hung and making possible for us the impossible; therefore, be it

Resolved, That we, the Trustee Board, faculty and students of Americus Institute have sustained a very great loss in the death of so true and tried a friend; that we bow in humble submission to Him who doeth all things well, and that we will evermore endeavor to be worthy of His great gift to us in the friendship of Henry Lyman Morehouse.

MISSIONARY PROGRAM TOPICS FOR 1917

TOPICS FOR AUGUST AND SEPTEMBER

August: THE NORTHERN BAPTIST CONVENTION. (Make program from the full report in this issue. For constitution, see *Convention Annual*.)

September: THE MISSION OF OUR STATE TO THE NATION AND THE WORLD. (Send to the Secretary of your State Convention for Annual Report. See also *The Commonwealths and the Kingdom*.)

For Reading and Study Course, read carefully the Convention Report, noting the points that interest you most.



Officers and Board Members Elected at Cleveland

Northern Baptist Convention

President, George W. Coleman, Massachusetts; first vice-president, W. G. Brimson, Illinois; second vice-president, W. W. Bustard, Ohio; corresponding secretary, W. C. Bitting, Missouri; statistical secretary, Charles A. Walker, Pennsylvania; recording secretary, Maurice A. Levy, New York; treasurer, Frank L. Miner, Iowa.

Members of the executive committee: term expiring 1920 — H. R. Best, South Dakota; J. W. Brougher, California; W. C. Coleman, Kansas; C. A. Cook, Montana; Mrs. M. G. Edmands, California; Fred P. Haggard, New York; J. F. Herget, Ohio; Miss Mary Howard, Connecticut; J. A. Maxwell, Pennsylvania; J. F. Schlotter, Colorado; term expiring 1919 — S. B. Bechtel, Indiana.

American Baptist Foreign Mission Society

President, Emory W. Hunt; vice-presidents, Corwin S. Shank, Washington, O. R. McKay, Indiana, Hon. Horace Purinton, Maine; home secretary, John Y. Aitchison; assistant secretary, William B. Lippard; treasurer, Ernest S. Butler; recording secretary, George B. Huntington; foreign secretaries, James H. Franklin and Joseph C. Robbins.

Board of managers: term expiring 1920 — A. C. Baldwin, Henry Bond, George E. Briggs, L. A. Crandall, Herbert S. Johnson, O. R. Judd, Maurice A. Levy, Prof. Paul Monroe, New York, Herbert J. White; term expiring 1918 — Cyrus S. Eaton, Ohio.

The American Baptist Home Mission Society

President, W. S. Abernethy, Missouri; vice-presidents, J. H. Spencer, Colorado, M. C. Treat, California, George Caleb Moor, New York; secretary, Charles L. White; treasurer, F. T. Moulton; recording secretary, A. M. Bailey.

Board of managers: term expiring 1920 — J. Howard Ardary, R. E. Farrier, A. T. Fowler, F. M. Goodchild, A. S. Hobart, R. D. Lord, Sidney Clark, Maximilian Schimpf, E. T. Tomlinson.

American Baptist Publication Society

President, W. B. Riley; vice-presidents, Luther Keller, Pennsylvania, Harry S. Myers, New York; secretary, Guy C. Lamson; recording secretary, Ralph W. Levering; treasurer, Harry S. Hopper.

Board of managers: term expiring 1920 — Robert M. Mackay, J. P. C. Griffith, R. F. Y. Pierce, W. Q. Rosselle, James Lisk, Harry Bainbridge, H. E. Cole; term expiring 1919 — Frank H. Robinson, King MacFarland.

Woman's American Baptist Home Mission Society

President, Mrs. Smith Thomas Ford; vice-presidents, Mrs. G. W. Coleman, Mrs. Lathan A. Crandall, Mrs. Charles Sumner Brown, Mrs. T. S. Tomkins; corresponding secretary, Mrs. Katherine S. Westfall; recording secretary, Mrs. T. W. Warner, Ohio; treasurer, Mrs. John Nuveen.

Board of managers: Mesdames A. H. Barber, R. R. Donnelley, W. H. Flagg, J. D. Louderback, C. O. Tower, Hugo Wageman, F. A. Wells, W. S. Farnsworth, G. C. Cleveland.

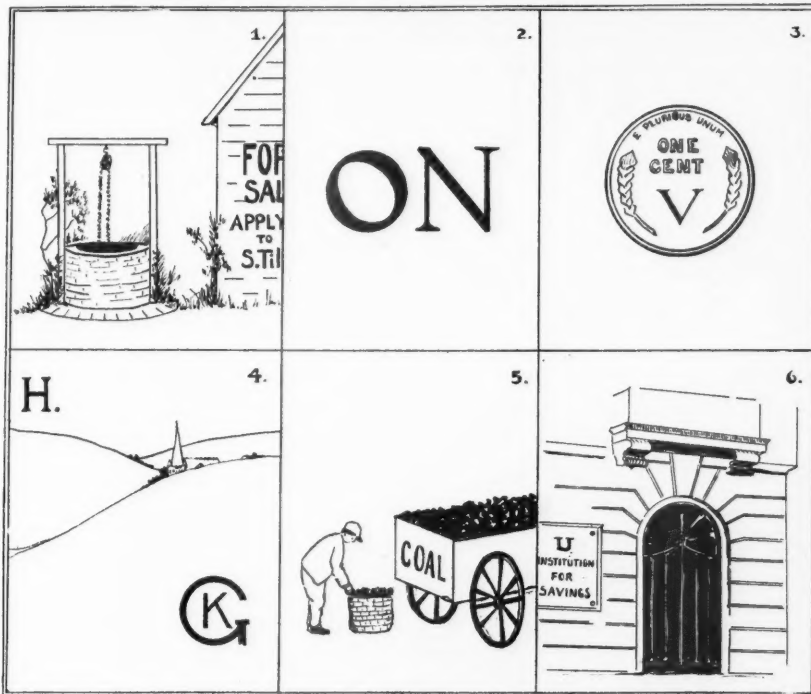
Woman's American Baptist Foreign Mission Society

Honorary president, Mrs. J. E. Scott; president, Mrs. W. A. Montgomery; foreign vice-president, Mrs. Henry W. Peabody; home administration vice-president, Mrs. Andrew MacLeish; recording secretary, Mrs. T. E. Adams; foreign secretary, Miss Nellie G. Prescott; associate foreign secretary, Miss Helen K. Hunt; home administration secretary, Miss Eleanor Mare; general field secretary, Miss Ella D. MacLaurin; young woman's secretary, Miss Alma J. Noble; young woman's field secretary, Miss Helen Crissman; children's secretary, Miss Mary Noble; treasurer, Miss Alice E. Stedman; publisher, Miss Frances K. Burr; promotion secretary, Miss H. N. Jones.

Members at large: Mesdames George A. Bodwell, C. D. Eulette, C. W. Gale, James D. Phillips, W. A. McKinney, Milton Shirk, Charles Young; honorary member, Mrs. G. B. Germond.

MISSIONS' PUZZLE PAGE

BY WILLIAM B. LIPPHARD



No. 5. Speakers on the Convention Program

EACH of the above pictures represents some speaker on the program of the Northern Baptist Convention at Cleveland. The names of all are mentioned in the report of the Convention published in this issue of *MISSIONS*. Can you guess who they are?

For a correct set of answers and the best article not exceeding 150 words in length on the subject, "Our Duty as Baptists in the Present National Crisis," a first prize will be given consisting of a missionary library of five books. For the second best article with a correct set of answers, *MISSIONS* will give a well known missionary book. For the third and fourth best articles with a correct set of answers, *MISSIONS* will give a year's subscription to the magazine. All letters containing answers and articles must be mailed not later than August 1 to be eligible. Address *MISSIONS* Puzzle Page, 700 Ford Building, Boston, Mass.

Answers to puzzles in June number:

1. R. G. Seymour
2. Evangel
3. Life-line
4. Messenger of Peace
5. Grace
6. Good Will

MAY PRIZE WINNERS

Prize winners in May contest, for best articles and correct answers:

- First. — W. A. Sharp, El Dorado, Kansas.
 Second. — Miss Minnie L. Pennoyer, Chicago.
 Third. — Mrs. O. L. Martin, Fernandina, Florida.
 Fourth. — Mrs. J. R. Mathes, Bedford, Indiana.

The brief articles are worthy of making a volume some day

Financial Statement of the Societies for the Two Months Ended May 31, 1917

Source of Income		Budget for 1917-1918	Receipts for 2 Months	Balance Required by March 31, 1916	Comparison of Receipts with 1916-17	Those of Last Year Increase	Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$487,844.00	\$27,469.73	\$460,374.27	\$25,090.83	\$2,378.90	\$1,009.72
	Individuals.....	260,901.00	2,665.05	258,235.95	3,674.77	2,665.05	1,009.72
	Annuity Account.....	20,000.00	1,590.61	20,000.00	2,097.66	1,590.61	507.05
	Legacies.....	100,000.00	1,590.61	98,409.39	2,097.66	1,590.61	507.05
	Income from Investment of Funds.....	90,000.00	18,880.99	71,119.01	8,869.92	18,880.99	10,011.07
	Miscellaneous.....	2,000.00		2,000.00			
Totals.....		\$963,745.00	\$50,606.38	\$910,138.62	\$39,733.18	\$50,606.38	\$1,516.77
HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$.....	\$12,724.08	\$.....	\$9,432.31	\$12,724.08	\$.....
	Individuals.....		956.05		854.41	956.05	101.64
	Legacies and Matured Annuities		7,310.19		19,521.22	7,310.19	12,211.03
	Income from Investments.....		10,830.68		9,326.03	10,830.68	1,504.65
	Miscellaneous.....		1,804.63		1,449.25	1,804.63	355.38
	Totals.....	\$.....	\$33,625.63	\$.....	\$40,583.22	\$33,625.63	\$6,957.59
PUBLICA- TION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$118,752.00	\$4,516.05	\$114,235.95	\$4,150.51	\$4,516.05	\$.....
	Individuals.....	28,709.00	293.38	28,415.62	537.01	293.38	243.63
	Legacies.....	7,500.00	94.00	7,406.00			
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	92,739.00	7,971.91	84,767.09	5,639.32	7,971.91	2,332.59
	Totals.....	\$247,700.00	\$12,875.34	\$234,824.66	\$10,326.84	\$12,781.34	\$243.63
WOMAN'S FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$326,854.00	\$6,020.66	\$320,833.34	\$7,035.26	\$6,020.66	\$1,014.60
	Individuals.....	50,000.00	814.28	49,185.72	1,058.45	814.28	244.17
	Legacies.....	12,000.00	18.70	11,981.30	1,975.00	18.70	1,956.30
	Annuity Account.....	5,000.00					
	Income of Funds, Specific Gifts, etc.....	16,500.00	2,095.43	14,404.57	1,406.79	2,095.43	688.64
	Totals.....	\$410,354.00	\$8,940.07	\$401,404.93	\$11,475.50	\$8,940.07	\$3,215.07
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$208,000.00	\$6,795.20	\$201,204.80	\$6,053.05	\$6,795.20	\$.....
	Individuals.....	35,000.00	1,072.35	33,927.65	600.42	1,072.35	471.93
	Legacies and Matured Annuities	30,000.00	3,159.71	26,840.29	9,678.97	3,159.71	6,519.26
	Income from Investments, Spe- cific Gifts, etc.....	30,662.00	2,904.91	27,757.09	6,591.00	2,904.91	3,686.09
	Totals.....	\$303,662.00	\$13,932.17	\$289,729.83	\$22,923.44	\$13,932.17	\$10,205.35